

The Education
OF THE
New-Canadian

J. T. M. ANDERSON

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**THE EDUCATION OF THE
NEW-CANADIAN**



A NEW-CANADIAN.

Her mother was a Russian, her father a Serbian, but she was born and educated in Canada.

THE
**EDUCATION OF THE
NEW-CANADIAN**

A TREATISE ON CANADA'S
GREATEST EDUCATIONAL PROBLEM

By

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With Illustrations

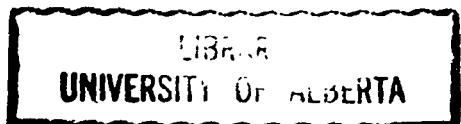
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To
My Mother

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the same place, now it has been supposed to
be different to you.

There is no other method and
there is no other method.

PREFACE

A GREAT deal has been said and much has been written regarding the great national task of assimilating the thousands who have come to settle in Canada from various lands across the seas. There seems to be a too prevalent idea that each and every male and female new-comer may, irrespective of age, after being subjected to some more or less indefinable process, which we call "assimilation," enter the ranks of full-fledged Canadian citizenship. After three years of residence here the foreigner becomes "naturalized," is given the franchise, and over his shoulders the toga of Canadian citizenship is thrown.* His qualifications in other respects are not for a moment considered. It matters not whether he can utter a single word of the English language. It matters not what are his ideas of the Canadian system of government. He must become a "citizen" before he can get a patent for his homestead, and thousands have eagerly signed their "crosses" in order to obtain patents for their quarter sections. Thus are they made

* Since January 1, 1918, five years' residence, an "adequate knowledge" of English or French, and a good moral character, are required before Canadian and Imperial citizenship is granted.

PREFACE

“Canadians” in truly machine-like fashion. Surely the right to become a living link in the great earth-girdling imperial chain of the greatest Empire on earth is too lightly regarded in the apparent anxiety to “increase production” and develop “material resources.”

The people of foreign countries who come to Canada after having reached maturity—the middle-aged and the aged—will never become true Canadian citizens, imbued with the highest Anglo-Saxon ideals. This should not, in fact, be expected of them. Their hearts will remain, to a very great extent, bound up with the scenes of their childhood. Their customs and habits will remain much the same as those of their parents in Austria, or Russia, or Sweden, or Iceland, or Germany. Go into any Icelandic settlement in Canada to-day, and you will find the old grandmothers—fine, hospitable, large-hearted old ladies they are—preparing their wool and spinning their yarn just as they did before they left the shores of their northern island. Go into the home of the Ruthenian settler, and you will find the old women busy with their mud bake-ovens, or coloring with quaint designs their “Easter” eggs. They know no English; their dress is that of the Carpathians, and as they sing their native songs, one may see a far-off look in their eyes, as they for a brief space recall the scenes of childhood. And so it is with the adults of all foreign nationalities who have come to spend the remainder of their days with us. So it was with

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our own grandparents! Perhaps many Canadians can recall the time when their grandfathers took them upon their knees and delighted to tell of their boyhood days in old Kilkenny, of the beauties of the lakes of Killarney, or of the glories of the land of the heather; and very often they spoke Gaelic better than English; but to-day these sons of Canada know but little of the language of their ancestors—they all speak English.

So it will be with the Canadian descendants of the Bohemian, the Hungarian, the Russian, the Pole, the German, or the Assyrian immigrants who have come to settle here. It should never be expected that the older people will become "true Canadians," and no attempt should be made to do what is an impossibility. It is possible, of course, as will be pointed out in this volume, to assist them in gaining a knowledge of our language, laws, and government; but it will be practically impossible to wean them away from many of the habits and customs of their native lands; but there is an important duty to perform in seeing that the children of these newcomers are given every opportunity to receive proper training for intelligent citizenship. They, along with those who enter our country while still quite young, are the material upon which Canadians as nation-builders must work. They are the "New-Canadians," about whose education this volume is chiefly concerned. In order better to understand these people, it will be the writer's

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aim first to give a brief outline of the history and home life, before coming to Canada, of those immigrants numerically most important, to discuss their lives since coming to Canada, and to offer suggestions regarding the better education of their children. Progress will be emphasized where there has been such, and any retarding influences that may exist will be set forth and discussed in an impartial manner. The Scandinavian, the Slavic, and the German immigrants will receive special attention in the order named. It is realized that some of the statements made may not meet with general acceptance, especially from those forces whose influence is used to prevent educational progress among many of these people; but they are submitted after a very careful study of this greatest of Canada's educational problems, and as a result of over ten years' intimate personal acquaintance with "foreigners" of a dozen nationalities.

The writer desires to express his sincere thanks and appreciation for the invaluable assistance so generously rendered by Doctor Geo. M. Weir, of the Saskatoon Normal School, in the preparation of this volume; and for many of the illustrations he is indebted to the educational officials in Manitoba, Alberta, and Saskatchewan.

J. T. M. ANDERSON.

Inspector of Schools,
Yorkton, Saskatchewan, 1918.

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PART I.—INTRODUCTION

THE PHYSICAL, SOCIAL, AND RACIAL BACKGROUND

O CANADA! Beneath thy shining skies
May stalwart sons and gentle maidens rise,
To keep thee steadfast through the years,
 From East to Western Sea,
Our Fatherland, our Motherland!
 Our True North, strong and free!

CHAPTER I.

CANADA AND ITS COSMOPOLITAN POPULATION.

“CANADA is in the eye of the world as never before. The bravery of its sons, its compactness and solidarity—including East and West—the devotion to its old Mother across the sea—so spontaneously rendered—and its ambition to stand before the world as a unit—reputable and chivalric—have been recognized by all Europe—even by its foes in the Great War. Canada has gained a new consciousness of itself.”—*James Bryce.*

The attention of the whole world has been attracted to Canada as a result of her magnificent display of courage, energy, and resourcefulness since the outbreak of the World War. Almost in the twinkling of an eye, as soon as word was flashed to our shores that the Old Mother we all loved needed our assistance—we stood to attention, and with marvellous rapidity a force was prepared and despatched across the sea. In the trenches our soldier boys have distinguished themselves on every hand, and have won the admiration and praise of nations. During the ten years preceding the war many thousands were attracted to our shores, and it is

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certain still greater numbers will desire to settle in our Dominion during the next decade.

And why should they not? Doctor Bryce sets forth many of Canada's advantages: "The climate is conducive to health, strength, and endurance. Canada has eight millions of population —largely made up of the chief European peoples or their descendants, who represent the highest Christian civilization of the world. Canada has a free, representative government, and absolute liberty to mend possible political wrongdoing if she chooses. She has an open mind to new projects and public improvements, and has opportunities for all classes and conditions of men and women who will work. Her code of corrective and protective laws is unsurpassed by any country in the world. Educational advantages are fast becoming available to all classes of her population. Absolute religious freedom is enjoyed by all. Canada has vast forests of valuable trees to supply her own and foreign needs, and she has unsurpassed water-powers, which, used under scientific direction, will give unlimited power." These things, together with the rich fisheries, great food supplies, and enormous deposits of precious and useful metals, make Canada indeed a land of promise.

There are millions of acres of our good agricultural lands lying idle. Only a fraction of the tillable land is cultivated, there being some 325,000,000 acres suitable for agriculture in Canada, while only about 54,000,000 acres are

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under cultivation. According to the latest available statistics there are estimated to be 40,000,000 acres of land suitable for agriculture in Quebec, but only 16,000,000 acres of it are occupied, and only one-half of this is under cultivation, or one-fifth of the total. The Maritime Provinces have 20,000,000 acres suitable for agriculture, and 11,000,000 acres of it are under cultivation. Ontario has 50,000,000 acres of agricultural lands, has 23,000,000 acres of it occupied and 14,000,000 acres of it cultivated. Manitoba has 40,000,000 acres of farm land, and raises crops on a quarter of it. Saskatchewan has 68,000,000 acres of land for farming; her settlers have taken up 30,000,000, and have only 14,000,000 acres under cultivation. Alberta, with the largest agricultural area of all the provinces in Canada, 82,000,000 acres, has assigned only 20,000,000 acres, and of this only 4,000,000 acres are under cultivation. Last of all, British Columbia, with 25,000,000 acres of farm and fruit lands, has 3,000,000 acres occupied, and only one-third of this is actually under cultivation. Thus it may be seen that the provinces are cultivating only three-twentieths of their available land. It would be difficult to predict what the future has in store for Canada, when these millions of acres are brought under cultivation.

An idea of the size of Canada may be gained by comparing its area with that of other countries. It is found that the area of Canada is over one-third of the total area of the United

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Kingdom and the British possessions; it is over twice the size of India; it is one million square miles larger than the Australian Commonwealth, and thirty times the size of the United Kingdom.

A comparison with European countries brings forth the following interesting facts: Canada is thirty times as large as Austria; three hundred and thirty times as large as Belgium; one hundred and fifty times as large as Bulgaria; and you could place two hundred and fifty Danmarks over the map of Canada. It is eighteen times as large as Germany and eighteen times as large as France, while it is slightly larger than the United States. Finally, Canada is as large as the whole of continental Europe, if we leave out Greece.

Further, it is possible more forcibly to grasp the idea of Canada's possibilities in the future if the question of population is considered from a comparative standpoint. If the population of Canada be taken as 8,000,000, this represents one-fifth of the population of the United Kingdom. The population of Austria is four times, that of Germany nine times, and that of the United States over twelve times that of Canada.

The question from the standpoint of the density of the population may also be considered. It is found that Canada has *fewer than two persons per square mile*. What of England and Wales? Over 600 to the square mile! In the United Kingdom there are 373, in Austria 246, in Hungary 166, in Belgium 650, and in Germany 310, to the same area. Of course, these figures refer to the period

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before the Great War. The recent ravages of war will materially change them; but even with these necessary deductions the comparison will remain none the less striking.

In the great North-West Territory, which is without the various provinces, there is an area of over one million square miles, with a density of one person for every sixty square miles. Much of the land is, of course, practically uninhabitable; but there are vast areas that will some day be profitably utilized for agricultural and other purposes.

A study of the increase in value of field crops in Canada, during the period following 1891, affords an excellent opportunity of forming an estimate of what the future may have in store for this great Dominion. In 1891 there were 2,701,246 acres of wheat, and in 1914 there were 10,293,000 acres. The figures for oats in corresponding years were 3,961,348 acres and 10,061,500 acres. In 1891 there were 42,212,811 bushels of wheat, while in 1914 there were 161,280,000 bushels. In 1901 the total value of field crops was \$194,953,420, and in 1914 the value was \$638,580,300. Since 1891 the total value of Canada's fisheries shows an increase of \$15,000,000, while the increase in value of her minerals has been \$110,000,000. There has been a corresponding increase in manufacturing.

What the future of Canada will be can only be surmised. The possibilities for development are

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unlimited. There is room for millions of settlers, and undoubtedly in due time these will come.

A special report on the foreign-born population of Canada, as shown by the census statistics of June, 1911, has been published by the census department, and gives some interesting statistics as to the distribution, voting strength and origin of immigrants to Canada from non-British countries.

The total foreign-born population is given as 752,732, the percentage of males being 62.6 and of females 37.4. Of the total foreign-born, 62.2 per cent. resided in the Western Provinces, Manitoba, Saskatchewan, Alberta, and British Columbia. The United States contributed 40.34 per cent., or 303,680, of its citizens to the population of Canada. Of European countries, Austria-Hungary comes first with a total of 121,430 immigrants, Russia second with 89,984, Norway and Sweden third with 49,194, and Germany fourth with 39,577.

Of the total foreign-born population, 344,557, or 45.77 per cent., had become naturalized Canadians prior to the taking of the census of 1911, leaving 408,175, or 54.23 per cent., still alien citizens. Of these latter a considerable proportion have, of course, since become naturalized.

For all of Canada the naturalized foreign-born (i.e., those qualified to vote) totalled only 6.62 per cent. of the total voting male population. In Ontario it was 2.90 per cent.; in Quebec, 2.66; in New Brunswick, 1.35; in Nova Scotia, 1.13;

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in the Western Provinces the percentage was much higher, being 24.92 per cent. in Alberta; 23.01 per cent. in Saskatchewan; 17.20 per cent. in Manitoba, and 9.48 per cent. in British Columbia.

There were 1,987,512 males twenty-one years and over entitled to vote in 1911 in the Dominion. Of these, 1,442,618 were Canadian-born, 131,289 foreign-born.

The figures show that 94,324, or 71.85 per cent., of the foreign-born naturalized were in the Western Provinces; 21,022, or 16.01 per cent., in Ontario; and 2,874, or 2.19 per cent., in the Maritime Provinces. Of the 346,523 foreign-born males twenty-one and over in the Dominion, 131,289 were naturalized and 215,234 alien. Of these there were 23,846 Austrians naturalized, and therefore qualified to vote, and 33,994 not naturalized. There were 12,001 Germans naturalized and qualified to vote, and 8,630 not naturalized.

Twenty-two thousand of the Austrian voters were in the Western Provinces and 2,611 of the German voters. There were 36,291 voters in all belonging to countries at present at war with Great Britain and her allies. Strangely enough, Germany held second rank in the Dominion, with Denmark first, for the proportion of her males naturalized. Austria-Hungary held fifth rank.

It is further interesting to note that Montreal had a total foreign-born population of 43,188, or 9.2 per cent.; Toronto, 33,131, or 8.8 per cent.;

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Winnipeg, 32,959, or 24.2 per cent.; Vancouver, 27,713, or 27.6 per cent.; Hamilton 7,693, or 9.4 per cent.; Calgary, 9,030, or 20.6 per cent.; Regina, 6,830, or 22.6 per cent.; Edmonton, 5,598, or 22.5 per cent.; Brantford, 2,020, or 8.7 per cent.; Fort William, 4,746, or 28.7 per cent.

Of Canada's population in 1911, 54.08 per cent. were British and 28.51 per cent. were French. All other races made up 17.41 per cent. Of these, 1.79 per cent. were Austro-Hungarian; 1.46 per cent. Indian; 1.49 per cent. Scandinavian. The Bukowinians made up only .14 per cent.; the "Galicians," or Ruthenians, .9 per cent., and the Germans 5.46 per cent.

No report of the 1916 census has yet been issued, but we may consider the reports of Canadian immigration for the years 1912, 1913, 1914, and 1915, which are accessible, and from these get a good idea of the various races represented in our present population. During these years the immigrants from the United Kingdom totalled 474,561, and those from all other races 811,775. Of the latter, 440,028 came from the United States, so that the number who spoke a foreign tongue numbered about 350,000, or considerably less than the number who came from the United Kingdom. These figures have been introduced in an attempt to show that, so far as the total population of Canada is concerned, we need for the present fear nothing from the heavy tide of immigration during the last decade. The great problem of the assimilation of these non-British



SOME FUTURE CITIZENS.

Over five hundred children, the majority Ruthenians, being introduced to the social side of Canadian life.



A "MIXED" SCHOOL.

Several nationalities are represented here, but all speak English.

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people lies chiefly with the Western Provinces, where they have settled in large numbers. It is quite obvious, then, that upon the manner in which the western provincial governments deal with this important and serious problem will depend the strengthening or weakening of our national structure as a result of the admission of so many thousands from foreign lands. If our provincial statesmen do not deal with the problem from a lofty, national point of view; if they cater to the vote of the foreigner from purely partisan motives; if they prostitute our Canadian ideals of citizenship in order to gain temporary political advantage; if they do not insist upon the child of the foreigner receiving a proper elementary education in the English language, they are endangering our national existence, and at the same time making us the laughing-stock of all enlightened peoples. The manner in which the Western Provinces have set about the solution of this problem of educating and assimilating these people from foreign shores will be dealt with in Part II of this volume. In the remaining chapters of Part I will be found a brief history of the lives of the numerically more important of these new-comers, in their native lands, and an effort will be made to show how they are adapting themselves to life in the Dominion of Canada.

CHAPTER II.

IMMIGRANT COMMUNITIES.

“So far as mere commercial and material progress is concerned, a heterogeneous people may be as successful as any. But where depth and not breadth is concerned, that freedom from distraction and multiplicity which results from the prevalence of a distinct type and the universality of certain standards and ideals seems almost essential to the development of extraordinary products in any line.”—*Hall*.

Almost every city, town and village throughout Western Canada has its “Germantown.” Foreigners of various nationalities have taken up their abodes in segregated areas, where rents are as a rule low and sanitary and housing conditions poor. They have their own churches and their own newspapers, and sometimes their own fraternal societies. Little English is spoken, and their ideas and customs remain foreign. Here are bits of Bohemia, Italy, Russia, Hungary, transferred to this side of the Atlantic and set down in our cities. Few assimilative agencies penetrate to these back streets. An occasional visit from a ward politician too often affords the only indication of interest in their presence. Were it not for the fact that their children are

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compelled to attend the public schools, where they obtain a knowledge of the English language, their presence might well give us cause for alarm. In a few centres large-hearted Canadian citizens have taken a direct interest in these people, and good results have been obtained. The All Peoples' Mission, Winnipeg, has done much towards the work of assimilation, and too much credit cannot be given the earnest and self-sacrificing workers of that excellent institution. This Mission represents the effort of the Methodist Church to meet the special needs of the immigrant population of the city. It is supported by contributions from the city churches; by grants from the General Missionary Society and the Woman's Missionary Society; by special donations from individuals, churches, and societies, and by collections taken in the Mission meetings. Their aim, as outlined in Woodsworth's "Strangers within our Gates," is well worth the earnest consideration of all who are interested in interpreting Canadian life to our immigrant citizens. It runs thus: "Our aim is to bridge the gulf between our well-to-do, church-going Canadian citizens and the immigrant peoples, often alien in language, race, religion, and social life and ideals. Our policy is flexible, and is the practical working out of our watchwords:

- "1. First things first.
- "2. Thy Kingdom come.
- "3. Lord, open our eyes.

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- “4. Not to be ministered unto, but to minister.
- “5. Supply real needs.
- “6. Fill the vacant niche.
- “7. Do it now.
- “8. Stay with it.
- “9. Prevention better than cure.
- “10. Organized helpfulness.”

Several institutions conducted under the auspices of the Presbyterian Church in Canada are doing most creditable work. The Robertson Institute, in Winnipeg, near All Peoples' Mission, is an Evangelical Settlement House, ministering to representatives of fifteen nationalities, meeting their physical, social, intellectual, moral, and religious needs, and spreading an influence over two thousand persons of all ages, coming from over four hundred families. The same Church does similar work in St. Christopher House, Toronto, and Chalmers' House, Montreal. These are supported entirely by the Social Service Department of the Presbyterian Church in Canada.

In many cities the Y.M.C.A. is doing excellent work among the foreign citizens. In several places night schools are regularly conducted during the winter months. But much more needs to be done. This work of bettering conditions among the inhabitants of “Germantown,” socially, morally, and intellectually, should be taken up more extensively. Why should our

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legislatures go on annually voting thousands of dollars for the maintenance and support of neglected children, while practically no organized efforts have been made to remove the causes which produce such children? It is quite true that economic and social conditions, arising from a heavy tide of immigration, have much to do with this problem, and it is also true that in the pioneer stages of a province's development such conditions are bound to exist to a greater or less degree; but every effort should be put forth by our provincial statesmen to see that the number of neglected children is reduced to a minimum. Is it not too often the case that an attempt is made to ease the public conscience by providing funds for the maintenance of these unfortunate children, while little or nothing is done to mitigate or remove the evil?

A worker in a city mission gives the following typical cases of the poorer foreign homes. These are cited by the Rev. J. S. Woodsworth, who is one of the best Canadian authorities on the subject of racial assimilation:

“Jacob Lalucki is employed in the Canadian Pacific Railway shops. He is a Ruthenian, his wife Polish. They are both Roman Catholics, but occasionally attend a Protestant Mission. They have two young children. They live in one room, and have nine boarders, and the wife goes out washing.

“Michael Yakoff and his wife are Russians. They have four children. He has only one leg,

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and acts as caretaker in a hall, for which he receives \$12.00 a month. They live in three rented rooms, for which they pay \$8.00 a month. They keep some roomers. Pieter, the oldest boy, eight years old, has to go out along the streets and lanes to pick up sticks of wood, empty barrels, etc., for which he gets a few cents to help keep the family. Of course, he does not go to school.

“Pieter Dagchook and wife are Ruthenians. He is a laborer. They have eight children. One boy ran away from home, and another boy is in jail.

“Stanislau Yablonovich is a teamster. He owns his own team, and his wife goes out washing. They live in two rooms, and have five roomers. The furniture consists of three beds, a table, two chairs, a stove, and some boxes. The attic is full of pigeons.

“John Doerchuck’s little boy, Lader, who attends the Mission Kindergarten, had a sad accident last year. He was crossing the railroad track and an engine crushed his leg, so that it had to be amputated. The parents could get no compensation—they were only ‘foreigners.’

“Dunka and Nastaoma Ladowska are two of our Kindergarten girls. Their mother is a Ruthenian. She does not live with her husband, who was cruel to her. She works by the day, and keeps two or three roomers. She needs help and advice to lead a clean life.

“Pieter Yabroof is employed in a slaughter-

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house. He and his wife and two children live in two rented rooms, and keep from fifteen to twenty male roomers. The place is nearly all beds. There are also a table, a stove, and some boxes."

These are but a few of hundreds, perhaps thousands, of similar cases that might be discovered by visiting many of our Canadian urban centres. Are we going to continue to allow many of our "New-Canadians" to be reared under such conditions?

Throughout the prairie provinces great stretches of land have been settled by immigrants from European countries. In many cases, as in the cities, they very seldom come into contact with Canadian influences. They, too, have their own churches and their own newspapers. The language of the home is German, Ruthenian, Hungarian, Bohemian, or Polish, as the case may be. In the villages where they trade they have their own merchants, speaking their own language. In these settlements there is but one force at work to Canadianize their children—the public school. Even here the teacher is very often one of their own nationality, who has an inadequate knowledge of our language, and a very vague idea of Canadian citizenship and all that it stands for. This phase of the problem will be dealt with in a later chapter. The most conspicuous, perhaps, of these settlers who have made their homes apart from English-speaking people are the Ruthenians and German

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Mennonites. The Doukhobors, although fewer in number, may also be mentioned, especially those known as "community" members. Of these settlers the Ruthenians are slowly but surely becoming more and more anxious to have their children educated in the English language, and, despite the retarding influences of certain members of the clergy and a few nationalistic agitators, they are fast forging ahead, and their descendants will make a worthy contribution to our national structure. For the most part they are successful farmers, and many of them have become comparatively wealthy. In Manitoba large colonies are to be found at Gimli, Sifton, Starbuck, Brokendenhead, and in the Shoal Lake district. In Saskatchewan there are large settlements at Canora, Rosthern, and Vonda. In Alberta the largest settlement lies north-east from Edmonton, past Star and Pakan. There are not very many of these people in British Columbia. As will be shown later, the Ruthenians readily respond to sympathetic treatment, and many of them are becoming educated, while some are entering public life in various capacities.

The Mennonites of the West are found in Southern Manitoba, Southern Saskatchewan, and Alberta. In several sections they have retained their old customs, and little progress has been made, especially in the matter of education. The rising generation, however, is steadily showing signs of unrest, and we may confidently look forward to the time when these people will form a

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strong link in our imperial chain. In Saskatchewan, colonies are found near Swift Current, Hague, and Rosthern, where assimilation has been retarded owing to the absence of state public schools.

The principle of communism prevails among the Doukhobors who have settled in the Western Provinces. Many, however, have become independent, and no longer recognize the authority of their former leader. Some have written in eulogistic terms of the beauty of this community life, but most Canadians will fail to approve of a people who favor a mode of life which absolutely denies a public school education to the children living in the community. We suspect the integrity and honor of a man who denounces the education of the young, who forbids parents to allow their children to attend the public schools, without making provision for their education elsewhere. Last year, at a night school in a Western town, there were in attendance two young Doukhobors, one a girl of fifteen and the other a boy of fourteen, who had never been a day at public school. The parents had been forbidden to send them to school, and this by the autocratic leader of the community. They were bright, but mentally-starved children, and as one witnessed their eagerness to learn to read and write English, he could not but feel that Canada has made a very serious mistake in allowing such a man to guide the destinies of so many of her future citizens. His policy, apparently, is to

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keep the people in ignorance, and all the while we, as Canadians, blindly turn our heads the other way and continue our dreams of nation-building. Let us have a thorough investigation of conditions among these people, and let us insist upon the state exercising its right to see that every one of these New-Canadians obtains what in free Canada should surely be one's birth-right—a public school education!

A much more hopeful condition of affairs exists in what may be termed the "mixed" rural communities. Here are found Germans and Poles, Bohemians and Ruthenians, English and Americans, occupying adjoining sections. All their children attend the same public schools; they deal at the same village store, and they attend the same public gatherings. There must, obviously, be a common medium of communication, and that, of course, must be the English language. The remarkable progress that has been made by the people of such districts should warn our Dominion statesmen against the mistake that has been made in the past of allowing large colonies to be formed of people composed solely of one foreign nationality.

In the vicinity of Esterhazy, Saskatchewan, may be found Hungarians, French, Bohemians, Germans, and Scandinavians, but the children attend the same public schools and all speak a common language, and one of the teachers on the town staff during the past year was an energetic young man of Hungarian parentage, who



A ONE-LANGUAGE SCHOOL.

"Good school. Good teachers. Everything good."



ASSIMILATIVE FORCES AT WORK IN SASKATCHEWAN.

IMMIGRANT COMMUNITIES

received his elementary education in the same town.

In another mixed district six foreign nationalities are represented, with a few English settlers. Nine years ago the first public school was opened. Since that time only English-speaking teachers have been engaged, and no foreign language has been taught in the school. The progress has been remarkable. Here are a few instances of the great transformation in the life of this little prairie settlement: A Polish New-Canadian girl, who began the study of English at this first public school, married a fine type of American settler, whose parents are of Scandinavian origin. Another girl of Polish parentage has married the son of a Scotchman from Bruce County, Ontario. A young man of Slavic parentage has married into a prosperous English family. It is quite evident that there will be no "bi-lingual question" so far as the education of their children is concerned. In fact, this intermarrying of various nationalities is the logical and natural solution to the language question. One young man, who learned his first English at this little school, is attending a western university. A Ladies' Aid Society assists in various phases of community work, and practically every man, woman, and child in the district speaks English. A telephone is found in every little home, and the old mud shacks have in most cases given place to new, modern cottages—and the telephone directories are printed in English.

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Such progress largely depends upon the work done in the public schools. The following story of an energetic young teacher's experience in one of these mixed districts fully exemplifies the truth of this statement:

“I was the first teacher in this little prairie school, in the midst of a foreign settlement in which were represented half a dozen foreign nationalities—Swedish, Hungarian, German, Ruthenian, Polish, and Slovak. My feeling of aversion soon wore off, and I became intensely interested in teaching these children English. In a few days they were making use of English sentences, executing commands and playing games. At the same time filthy clothing was being discarded and the little girls began to appear in cleaner dresses. The boys soon made free use of towels, soap, and combs, and instead of the large “chunks” of bread wrapped in filthy rags, there soon appeared neatly-parcelled lunches, with the bread carefully sliced. Thus the work went merrily on! The enrolment reached over sixty in three months, and at the end of this period each of the forty children, who, at the beginning of the term knew absolutely no English, could carry on a fluent conversation in the language of this country.”

Then came a grand union picnic, held in connection with the six or seven schools in the vicinity. A large parade was held, and the pupils of this school won first prize for the best marching and general appearance. How proud those

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parents were! A great many New-Canadians saw the light that day!

After the summer vacation, the teacher referred to returned to the now beloved work with renewed vigor, and the fall term culminated in a grand concert on Christmas Eve. Over forty items appeared on the programme, and over forty children read, recited, took part in dialogues, or sang, and *every word used belonged to the English language*. It was quite interesting to listen to seven boys, each reciting a verse from "The Choice of Trades," and each boy belonging to a different nationality. At the conclusion of the programme a beautiful Christmas tree was robbed of its presents and many a little heart made glad. Then came the national anthem by these future citizens, and as they lustily sang, their more or less ignorant parents looked on with smiling faces.

Thus in about nine months these children obtained a good working knowledge of our language, were given an insight into the social side of Canadian life, and were started on the march upward.

This incident, not uncommon in the West, emphasizes the great need for enthusiastic, sympathetic, thoroughly qualified Canadian teachers in the schools attended by our New-Canadians. The unqualified, half-Canadianized "foreign" teacher cannot properly inculcate those ideas so essential in laying the foundation of true citizenship in Canada. Within a few miles of the school

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referred to above are foreign schools which have always been under such unqualified teachers, and, except for a barely noticeable ability to speak a little English, nothing of much value has been accomplished. After all, the mere teaching of children to *speak* our language is not the most important phase of this great educational problem!

CHAPTER III.

THE SCANDINAVIANS.

FEW will deny that the very best immigrants that have ever come to Canada from foreign countries are those from Iceland, Sweden, Norway, and Denmark. This is especially true of the representatives of the first three countries named, and of these three Iceland has undoubtedly furnished an especially strong contribution to our national life. The Icelander will be dealt with as the ideal type of non-Anglo-Saxon immigrant, and in order best to understand him it will be necessary to review briefly the conditions under which he lived before coming to Canada.

The little island of Iceland, which is 298 miles long and 194 miles in breadth, belongs to Denmark. "It is a plateau or tableland, built up of volcanic rocks of older and younger formation, and pierced on all sides by fjords and valleys." The central tableland is uninhabitable; in fact, only about one-fourth of the island is inhabited. The principal occupation of the people is cattle-raising and more particularly sheep-breeding, although in modern times much fishing is done. Little or no grain is grown, and breadstuffs are imported. Considerable attention has been paid in modern times to gardening, and there are four

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agricultural schools, while small agricultural associations thrive in nearly every district. Since 1874 Iceland has had her own administration, and as a result commerce has increased considerably.

Education is quite widespread among the people. In the towns and fishing villages there are a few elementary schools, but often the children are instructed at home; in some places by peripatetic teachers. It is incumbent upon the clergy to see that all the children are taught reading, writing, and arithmetic. The people are great readers, and, considering the number of the inhabitants, books and periodicals have a very extensive circulation. Eighteen newspapers are issued (once and twice a week), besides several journals, and Iceland has always been distinguished for her native literature. At Reykjavik there are a Latin school, a medical school, and a theological school. Besides these there are two modern high schools, a school of navigation, three girls' schools, and the four agricultural schools mentioned above. In the national library there are forty thousand volumes and over three thousand manuscripts, besides a valuable archaeological collection. Thus it may be seen that great interest is taken in education in Iceland, and the fact that this interest is, if anything, even greater among the Canadian Icelanders explains why they are ideal settlers and a most valuable acquisition to Canadian citizenship.

As regards the Swedes, Norwegians, and

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Danes: we can readily understand their attitude towards our institutions, and especially towards our educational system, when we consider conditions in the countries from which they came. The Scandinavian countries are all characterized by the completeness of their educational provision and the attention paid to practical training without the sacrifice of cultural ideals. Primary education is compulsory in the three countries referred to, covering the period from seven to fourteen years of age; its enforcement is facilitated by the combination of official agencies, parental interests, and the adaptation of schools to the industrial needs and social conditions of different classes of pupils. In Sweden adequate provision is made for the primary education of all children. Even in the remote northern parts of the country ambulatory schools are found. Continuation courses are maintained for six months in the year for children who only finish the obligatory period of four years. The close supervision of the school population shows that in 1912 only 3,694 children, or 5.1 per cent., were without instruction. Over twelve million dollars per year is expended for primary education, and of the total the state contributes twenty-eight per cent., while the local authorities provide the remainder.

In Norway the rural schools are subject to laws and regulations distinct from those governing urban schools. In this way the principle of local adaptation is emphasized.

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Over two and one-half million dollars is annually expended on rural schools. The adaptation of the rural schools to the conditions of country life deserves consideration. "This is accomplished in two ways:

"(1) By the organization of a school in two or more classes attending separately.

"(2) By means of ambulatory schools.

"The former arrangement makes it possible to meet the needs of children of varying degrees of advancement or differing in industrial needs. Ambulatory schools are for the children of isolated farms, the travelling teacher passing from one to another according to a fixed schedule."* In rural districts the period of compulsory attendance covers the ages six and one-half to fourteen, while the ages for urban schools are seven and fourteen. One great drawback in Norway is the short term rural school, the annual term being only from twelve to fifteen weeks, against forty weeks in the cities. Since 1911, however, great advances have been made in the matter of rural education.

In Denmark, rapid strides along educational lines have been made during the last decade. The Danish folk high schools have attracted the notice of all civilized peoples. Agencies of various kinds have been established for the promotion of the physical well-being of children; in Copenhagen school lunches are provided for

* Report, Bureau of Education, Washington, 1915.

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needy children; school gardens are widely encouraged, and public playgrounds, swimming pools, gymnasiums, etc., are conducted by the Playground Society of Copenhagen. School excursions to adjoining countries are also encouraged. "Generally thirty boys, accompanied by three or four professors, make up the excursion party; they travel on foot or by bicycles. One of the main purposes of these excursions is to give the boys familiarity with matters that cannot be learned at school, such as the operation of industrial establishments, works of art, etc., all of which are explained by the professors in an informal way, the pedagogical results of the excursions being considered more important even than the physical exercise. For the smaller boys, and for girls, vacation excursions to the country are arranged, or longer visits, when the children may remain from four to five weeks, living in families which offer them hospitality. Excursions to the capital city, lasting from one to four days, are fostered by a society which receives a grant from the government."*

Over twenty-five thousand Icelanders have settled in Canada, principally in the four provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, and they have, in practically every western province, "exerted an influence which has been out of all proportion to their numbers." They have their representatives in the legisla-

* Report, Bureau of Education, Washington, 1915.

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tures, and also in practically every public office. Several New-Canadians of Icelandic descent have been Rhodes scholars from Manitoba; in the teaching profession they are largely represented; they have provided several professors for our Canadian universities, and they have among their numbers some of the cleverest doctors and lawyers and shrewdest business men of the West. In the Great War they are well represented, and some of the finest types of strong Canadian manhood that ever donned khaki are of Icelandic parentage. Dozens of names might be mentioned, but the writer desires to take this opportunity of paying a special tribute to Capt. Hallgrimur Jonsson, who was, during 1916, awarded the Military Cross for bravery at the front. Halli, as his intimate friends call him, came to Canada when he was about sixteen years of age. He attended school, learned our language, and obtained the degree of Bachelor of Arts at Manitoba University, some five or six years later. When the war broke out he, with hundreds of his fellow-countrymen, answered the call.

The first settlers came to Canada from Iceland in the year 1872, but the real movement began in 1874, when some five hundred left the shores of their island home. Most of them settled at first in Ontario, but a year or two later they left for the West and settled on the shores of Lake Manitoba. Among these first settlers was Captain Jonasson, who was later a member of the Manitoba Legislature. Over fifteen hundred new

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settlers came in 1876, and these settled at Gimli, Manitoba, and Pembina, North Dakota. Since 1880 they have come to Canada in a more or less uninterrupted stream, although during the last few years more settled conditions at home have tended to discourage emigration.

In Saskatchewan there are settlements at Churchbridge, Wynyard, and north of Tantallon. In every case they have made rapid progress, and in the matter of education they have ever been at the front. In Alberta prosperous settlements are found all along the Calgary-Edmonton line of the C.P.R. In British Columbia they have made similar progress.

Mr. A. R. Ford, writing in the *Winnipeg Telegram*, sets forth some of the characteristics of these ideal settlers:

"The Icelanders are natural politicians, and a few years after their arrival in this country are to be found actively participating in Canadian elections. Liberal and Conservative clubs flourish in every large settlement. Born students, serious-minded as a race, they take their politics in earnest, and can debate and discuss problems of the Dominion with an astonishing amount of intelligence. At the present time there are two Icelandic members in the Manitoba Legislature.

"Like most of the northern peoples, the Icelanders are very religiously inclined. Practically all of them are Lutherans, members of the State Church in Iceland. Since coming to this country

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a number have become Unitarians, and organized separate churches.

"There is a number of Icelandic papers in the West, the two principal ones being the *Heimskringla*, Conservative, and *Lögberg*, Liberal, both weeklies, published in Winnipeg. At Gimli, also, there is an Icelandic paper, established in the early days of the settlement.

"The Icelanders have taken their place in the development of the country, and they have become a powerful influence in the social and political life of the three prairie provinces. Sober, industrious, and thrifty, they are in every way excellent citizens."

There is no "language problem" so far as the public schools in the Icelandic settlements are concerned. The children are taught their maternal tongue by the parents, who, in most cases, are educated and broad-minded. It is rather a striking thing, and good food for thought, that it is generally the uneducated and illiterate foreign parents who demand that their foreign language be taught in the schools. Is it really the demand of the illiterate parents, or do nationalistic and clerical agitators take advantage of their illiteracy to further their own selfish ends?

There are about thirty-seven thousand Swedes, twenty-three thousand Norwegians, and eight thousand Danes in Canada. These have come to better their conditions, as living in the Scandinavian countries is often poor, "and the people are attracted to a country where they are

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certain to receive better returns for their hard, constant labor." The majority have settled in the Western Provinces, and most of them have taken up homesteads and are prospering as farmers, although small colonies are found in most of the cities and in many towns and villages.

Mr. Ford thus writes of these Scandinavian settlers of the West:

"They easily assimilate with the Anglo-Saxon peoples and readily intermarry, so that they do not form isolated colonies, as do other European immigrants. Where they have formed settlements they quickly learn English, and intermingle with the families of Canadian farmers, while the younger people drift off to the towns and cities.

"Outside of Winnipeg there are in Manitoba no large colonies of Swedes, Norwegians, or Danes, the largest settlement being at Scandinavia, north of Minnedosa. Passing to Saskatchewan, they have settled in large numbers at Langenburg and Stockholm, while along the main line of the Canadian Northern there are great numbers around Buchanan and Wadena. In the Duck Mountains there are many Scandinavians, and there is another colony at Fort Pelly.

"Of the three prairie provinces, Alberta has by far the greatest share of Scandinavians. Here they are practically all farmers, and as prosperous, as wealthy, and as successful farmers as the province possesses. The great proportion of

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Swedes and Norwegians in Alberta are not from the old land, but have migrated to the last West from the Northern States, particularly Minnesota, attracted by the inducements of cheap land and big profits.

“They understand western farming, have come in with money, and have readily adapted themselves to Canadian institutions and Canadian ways. They are not confining themselves merely to the growing of wheat, but are teaching their Canadian neighbors a much-needed lesson, by devoting their attention to dairying and mixed farming.

“The Scandinavians are very ambitious, and are anxious to become Canadian citizens. They are naturally a religious people, practically all of them being Protestants. The Lutheran Church is the strongest, but a number belong to the Mission Friends and to the Baptist Church, while some attend the Methodist Church.”

They are a very sociable people, and wherever they are settled in large numbers they have their own social and political organizations. They take an active interest in politics, and they have several of their own newspapers. “Accustomed to the rigors of a northern climate, clean-blooded, thrifty, ambitious, and hard-working, they will be certain of success in this pioneer country, where the strong, not the weak, are wanted.”

CHAPTER IV.

OUR SLAVIC FELLOW-CITIZENS.

NOT many of our Canadian people realize the extent of Slavic immigration during the past decade. Few, indeed, can distinguish the Slav from other new-comers. Very few stop to consider that the Slav has come to be an important element in our permanent population. The Italian and Hebrew immigrants are better known to us, because we are more familiar with their history; we know something of their home life and their racial characteristics. To scholars and educated people certain Slavic countries are fairly well known, such as Russia, Poland, and Hungary; but even to them comparatively little is known of south-eastern Europe and its diverse elements.

Further, "there is no such person as a Slav, any more than there is no such person as a Teuton or a Celt. All Slavs are primarily members of some distinct nationality; they are Russians, Poles, or what not, as the Teuton is a German or a Swede or an Englishman. With all but the chief of these Slavic nationalities we are so little acquainted that even their names are often unknown to us."* We too often apply the term

* Balc: *Our Slavic Fellow-Citizens.*

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“Galician” to the foreigner, irrespective of his particular Slavic nationality. For the reader who is interested in the classification of the Slavic peoples, we have inserted a list in Appendix “A.”

General names given to the group as a whole are Slav, Slavic, Slavonic, Slavonian, and sometimes Slavish, and these terms by some writers are spelled Selav, Selavonic, and so forth. As a rule these all mean the same, but Slavonian may be used to mean “from Slavonia,” and Slavonian and Slavonic are frequently used to mean Slovak.

As to physical appearance, there is great variation so far as the Slav is concerned; but notwithstanding this, several writers have made bold to describe “the Slavic type.” The following description is given by Emily Balch in *Our Slavic Fellow-Citizens*:

“This type is short, thick-set, and stocky, rather than the reverse; not graceful nor light in motion. The face is broad, with wide-set eyes and marked cheek-bones; the nose broad and snub, rather than chiseled or aquiline; the forehead rather lowering, the expression ranging from sullen to serene, but seldom animated or genial. The eyes are of a distinctive shade, grey inclining to blue. One often sees these honest grey eyes in the dark-faced, dark-haired Croatians or Bosnians, as well as in the blonder northerners. The hair in my typical Slav is light in childhood, though never the pure flaxen of the Scandinavian, and with added years it turns to

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a deep brown, darkening gradually through successive ash-brown shades. The whole suggestion is of strength, trustworthiness, and a certain stolidity, until excitement or emotion lights up the naturally rather unexpressive features."

Among the Slavs there are many different languages spoken, the chief of which are:

1. Russian
 - (a) Great Russian.
 - (b) Little Russian,
(Ruthenian, Ukrainian).
 - (c) White Russian.
2. Bulgarian.
3. Servo-Croatian.
4. Slovenian.
5. Polish.
6. Bohemian.
7. Slovak.

These are the chief languages, although there are also many dialects spoken in various parts of south-eastern Europe.

"As regards numbers, Komarow, a Russian authority, claims that there are nearly 98,500,000 Slavs in Europe (out of a total European population in 1900 of some 398,000,000), and a grand total for all parts of the world of 101,724,000 Slavs. When their numbers are considered and the fact that they are an ancient European population, it may well be asked why they have not played such a prominent part in history as the Latin and Teutonic peoples. This may be explained in part by their lack of aggressiveness

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and lack of cohesion and leadership. Moreover, their political and cultural development has been delayed by the Tatar and Turkish invasions, against which their countries served as a set of buffer states. They were, indeed, with Hungary, the heroic bulwark of Christendom, and in the tremendous struggle great bodies of them were submerged for longer or shorter periods. Russia was not freed till 1489 from a subjection to the Tatars which lasted two and a half centuries. Turkish misrule came later and lasted longer. The Balkan Slavs suffered under it until 1878, when certain provinces were freed, Serbia being made an independent kingdom, Bulgaria a practically independent principality, and Montenegro an independent principality, while Bosnia and Herzegovina were given to Austria-Hungary to administer. Thus ended, except for the Slavs of Macedonia, some three centuries of Turkish control which, so far as opportunity for progress goes, might almost be eliminated from Slavic history.”*

The majority of the Slavs who have come to Canada came from Austria-Hungary, and principally from the provinces of Galicia and Bukowina. In point of numbers the people best known as Ruthenians take the lead, and the remainder of this chapter will be devoted to a discussion of the life of these people in Austria-Hungary, followed by a brief description of their life in

* Balch: *Our Slavic Fellow-Citizens*, p. 23.

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Canada. There are many settlements of Bohemians, Poles, Slovaks, and other Slavic peoples throughout the Western Provinces, but in practically every instance they have settled down with a view to adopting our system of government and our various educational institutions. They are satisfied with their new home, and we may anticipate that their descendants will prove a most valuable contribution to our future Canadian life and citizenship.

The people known as Ruthenians come to us from the large province of Galicia in northern Austria-Hungary. They are commonly called "Galicians," but this name might as well be applied to Poles, who form the majority in the population of that province. Many also come from the part of the dual-monarchy known as Bukowina, and we sometimes call them Bukowinians. The province of Galicia consists for the most part "of the wide, wind-swept plains from which Poland took its name," but the southern part is hilly and mountainous."

The people of Galicia, for the most part, live very simple lives, their chief food consisting of rye bread, potatoes, cabbage, corn-meal porridge, and milk, if they can afford to keep a cow. It is very rarely that meat can be afforded by the poorer classes, and many families do not have this luxury more than once or twice a year. The very large population and the excessive

* *Pole* in Polish means *field*. *Bukowina* means *beech-woods*.

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subdivision of the land, coupled with a generally unfavorable economic situation, prevents the poor Ruthenian from ever acquiring much of this world's wealth, and it is small wonder that he soon settles down to a life of comparative ease and prosperity when he reaches the fertile lands of Canada.

The majority of the Ruthenians, it may be stated here, live in the southern part of Russia, only about one-tenth being found in Galicia, but as the majority who come to Canada are from the latter, these will be given special attention. The name Ukrainian is the national designation which includes those in Russia and Galicia.

The Ruthenians who have settled in Canada are practically all from the peasant class. In fact, there is no compact middle class proper among the Slavs, and this has had to be supplied by Germans, Armenians, Tartars, Jews, and Greeks, "who are the merchants and mechanics, the bankers and manufacturers." Owing to this condition the Ruthenians have remained in the peasant class, and have been subjected to burdensome laws, and generally have been marked as inferiors. When we consider this we can readily understand why it may be very unwise all of a sudden to thrust into the hands of these people all the powers and privileges of democracy.

Owing to the sudden change from autocracy to democracy; owing to the rapid and thoughtless manner in which we have on a wholesale plan "made" Canadian citizens of these

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newcomers; owing to the power we have granted them by the almost eager bestowal of the franchise; owing to this sudden change of conditions the poor illiterate Slavic peasant has become overwhelmed with Canadian "freedom," and it is small wonder that he begins to look rather lightly upon our laws and institutions, and disrespect for law is too often the inevitable result.

Many of these people will be very slow to understand and appreciate the higher ideals of our civilization, but we have every reason to hope that their offspring, born under the Union Jack, will grow up as valuable Canadian citizens. In considering these people we may well remember that, "the Slav gave the world a Copernicus before a Newton was heard of; that John Huss appeared before Luther; that the great Slavic teacher, Comenius, lived before Pestalozzi; and that Tolstoy, Puskin, and Sienkiewicz stand fairly well beside our makers of literature."*

Nearly two hundred and fifty thousand Ruthenians, principally from Galicia and Bukowina, have settled in Canada, chiefly in Alberta, Manitoba, and Saskatchewan. Many are employed by contractors where there is a demand for unskilled labor, but in many sections of the Western Provinces they have taken up homesteads, and are making a fair success of farming. They are generally strong and hardy and capable of great physical endurance. They started to emigrate

* Balch: *Our Slavic Fellow-Citizens*.

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to Canada about twenty years ago, and many of the early settlers have become quite wealthy. As a young Ruthenian student writes, "they have taken several steps towards their improvement, and it is hoped that they, in the near future, will become as good as others, but this will only occur if they reach the same line of civilization."

Where they have been allowed to settle in large areas, apart from English-speaking people or those of other nationalities, comparatively little progress has been made in the direction of assimilation. They live very much the same as they did in Austria, except that the village system has not been introduced. The men, owing to their having to go out of the settlements to earn money during the winter months, usually know a little English, but the women seldom learn the language. Occasionally, as will be shown, where a sympathetic Canadian teacher has been in charge of the public school, a settlement is found where the bright rays of Canadian life have permeated the cloudy atmosphere in which these people live. But there are many settlements—perhaps they are in the majority—where the people speak good English and where Canadian influences are at work. The children of these people are in many cases very bright, and when given an opportunity learn very quickly. No better material can be found among our newcomers from which to mould a strong type of Canadian citizen than is found among these Ruthenian children. The parents, it may be said,

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almost unanimously desire their children to learn the language of this country, but in some districts they are just as unanimous in insisting that the Ruthenian tongue also be learned. In the latter little headway is being made, owing to the scarcity of qualified teachers, and in many cases the parents themselves are too illiterate to teach their children. They evidently assume, and in this they have been encouraged in some places, that it is the duty of the state to assist them in retaining their language by having it taught in the public schools. The writer wishes to emphasize the fact that he is in thorough sympathy with this desire to retain their maternal tongue, so long as it can be done without interfering with their children's education in English. The only satisfactory way in which qualified Ruthenian teachers can be secured for these settlements—teachers who can teach both languages—will be to educate the children at present in the schools for the teaching profession. Unless the rate of progress becomes greater than it is at present, this condition will never be realized. In very few Ruthenian districts do pupils advance beyond Grade IV, very few pass the high school entrance examinations, and less than two per cent. of the teachers at present trained in the western normal schools are qualified to teach the Ruthenian language. As has been said, unless conditions change it will be utterly impossible to propagate the language through the medium of the public schools.]

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The following extract from a letter written by a Ruthenian school teacher, who is himself a university graduate, throws some light upon this subject:

"I have an ardent desire that my fellow-countrymen should learn the English language as soon as possible. However, I must add that the English-speaking people have oftentimes a misconception as to the real condition among our people with regard to the learning of English. Because the Ruthenians have manifested their desire to teach their children a little of Ruthenian, for many good and immediate reasons, they have been considered as opposing the teaching and learning of the English language, just as in the case of the French-Canadians in the Eastern provinces. But such is not the case with the Ruthenians. If it were so, I and many of us who understand the British ideals of unity would conscientiously say there is no place for us in Canada. I take great interest in the progress of our people in Canada, and study their life in every detail, and so I can defy anyone to indicate to me a single individual who has adopted this country for his own and not wishing to learn the English language or oppose its teaching whatever. On the contrary, it is the greatest desire of our people that their children should learn the English language. Nor are they disloyal. It is characteristic of our people that they are loyal even to the extremes to the countries by which they are dominated and oppressed, e.g., to Aus-

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tria. So much more they have reason to be loyal to the country which offers them liberty and justice.

“ You can have many examples in the present war, where so many of our youths have enlisted in the Canadian Expeditionary Force, in spite of the fact that perchance they may meet at the front in the enemy's ranks their nearest relatives —fathers, brothers, etc.—who, against their own will, have succumbed to the bondage of Germanic militarism. To be sure, their sacrifices for our adopted country are great, and even greater, than some of those who are Canadians by birth, considering that they would be dealt with as traitors if they were taken prisoners. They have only two chances: either an honorable death on the battlefield, or glorious return with victory. I know some of my friends whose parents are in the old country, already fighting in Canadian ranks.

“ You may ask any Ruthenian who is a naturalized Canadian as to his opinion what he would do if Canada was attacked; you will receive a uniform answer which would surely dispel your prejudice if you had any. I did ask many, and, being one of them, there was no reason for hypocrisy in the answer, which, upon my word, was without exception the most loyal to our adopted country.”

This young man evidently has some good ideas, and, if he is sincere in his endeavors, he should do much for our New-Canadians of Ruthenian

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parentage. [His reference to the French is rather out of order, as it is surely unreasonable to set forth the claim that the Ruthenian has a right to the same consideration as the former. What he says regarding the general desire of the Ruthenian people to learn the English language is undoubtedly true, and it is because of the importance of this that Canadian educators emphasize the necessity of placing properly qualified teachers in the public schools in Ruthenian settlements.]

In their efforts to have the child of the Slavic new-comer educated to prepare him for his place as a Canadian citizen, teachers and educators must not falter for a moment or shirk the great responsibility. It has been pointed out that many noble qualities are brought to us by these people, but defects also exist which must not be allowed to enter into our national character. Many of the faults that are deep-rooted in the Slavic people are the direct results of tyranny, and these can and will be wiped out. As Professor Steiner says, "There is in the Slav a certain passivity of temper, a lack in sustained effort and enthusiasm, an unwillingness to take the consequences of telling the truth, a failure to confide in one another and in those who would do them good, a rather gross attitude towards sexual morality, and an undeniable tendency towards anarchy. They have little collective wisdom, even as they have no genius for leadership, scant courtesy towards women, and other human weaknesses to



POSING FOR THE INSPECTOR.

What's in a name? The majority at this school are Ruthenians.

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which the whole human race is heir. To balance these failings, however, they have a deeply religious nature, a willingness to suffer hardship, a genius for self-expression in all forms of art, are usually honest in their business dealings and hospitable to strangers."

Where Canadianizing influences have been at work for a number of years the change is most marked. In Northern Alberta, of two battalions recruited and now fighting overseas one contained eighty per cent. of Ruthenians and the other sixty-five per cent., all of whom, or their fathers, were born in Galicia, in Austria. The former of these battalions was known as "The Irish Guards"! These young men came especially from those rural settlements in which the Presbyterian and Methodist Churches have for ten years been doing such practical Christian work as is done in hospitals and school boarding houses maintained by these bodies.

It is, however, quite certain that the Slavic racial or religious ideals, or even racial characteristics, will never become dominant among us. These are "embodied in a peasant population which has little or no influence over its second generation, *for it has found a higher social level.* To this second generation, neither the speech nor the customs of its parents are attractive."* The Slav at all times in history has more often "taken on the ideals of his neighbors than he has imposed his upon others."

* Steiner: *The Immigrant Tide, Its Ebb and Flow.*

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The Mongol has influenced the Slav in Asia; the Finn in Europe has "left the impress of his genius upon his Slavic neighbors, and a mere handful of Magyars, almost at the centre of the sphere of Slavic influence, have impressed upon millions of Slavs their language and their ideals."

A similar change may be seen taking place in Canada among our Slavic immigrants. It is, perhaps, especially noticeable among the Ruthenians. The generation born here has adopted Canadian customs and modes of dress. The "Galician" wedding is gradually being replaced by other forms more in accord with Anglo-Saxon customs; many are uniting with various religious denominations, Methodists, Presbyterians, and Roman Catholics; intermarriages are almost of daily occurrence; even the language of these people is becoming changed owing to the introduction of English words. Vain attempts on the part of some of the clergy and the nationalistic press, with its peripatetic agitators, are being made to stem the tide, but time will prove these of no avail. The writer knows of a body of Ruthenian women being brought together to organize a women's social club. When the meeting was about to commence, a rural priest sent a messenger summoning the women to go to him at once. Needless to say, no club was organized. But the next generation of women will not obey such a summons, and a more enlightened and broad-minded priest will be guiding the people. It is



RUTHENIAN CHILDREN WHO SPEAK GOOD ENGLISH.

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encouraging to know that thousands of these people in Canada are beginning to love their adopted country, and their feelings have been well expressed by a young Ruthenian poet of the West in the following poem:

TO CANADA.

O free and fresh—home Canada! can we,
Born far o'er seas, call thee our country dear?
I know not whence nor how that right may be
Attained through sharing blessings year by year.

We were not reared within thy broad domains,
Our father's graves and corpses lie afar,
They did not fall for freedom on thy plains,
Nor we pour out our blood beneath thy star.

Yet we have liberty from sea to sea,
Frankly and true you gave us manhood's share,
We who, like wandering birds, flew hopefully
To gather grain upon thy acres fair.

From ancient worlds by wrong opprest we swarmed
Many as ants, to scatter on thy land;
Each to the place you gave, aided, unharmed,
And here we fear not kings nor nobles grand.

And are you not, O Canada, our own?
Nay, we are still but holders of thy soil,
We have not bought by sacrifice and groan
The right to boast the country where we toil.

But, Canada, in Liberty we work till death,
Our children shall be free to call thee theirs,
Their own dear land, where, gladly drawing breath,
Their parents found safe graves, and left strong
heirs

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To Homes and native freedom, and the heart
 To live, and strive, and die if need there be,
In standing manfully by Honor's part,
 To save the country that has made us free.

They shall as brothers be to all the rest,
 Unshamed to own the blood from which they
 sprang,
True to their Father's Church, and His behest
 For whom the bells of yester Christmas rang.*

* Quoted by Balch in *Our Slavic Fellow-Citizens*.

CHAPTER V.

THE MENNONITES.

ALTHOUGH there are many people of German descent in Canada, not very many of the recent immigrants come from Germany. The majority are from Russia and Austria. In addition to these are the American Germans, who have crossed the line after but a short stay in the United States. In the official statistics the people known as Mennonites are classified as a distinct nationality, although they, too, are Germans. In this chapter a brief history will be given of these people, who are, in many cases, refusing to comply with our educational laws in the Western Provinces.

In order to understand what to us seems an inclination to disobedience of law and government on the part of the people called Mennonites, it is necessary to consider their past history. In the first place, they are a "body of religionists who take their name from one Menno Simons, the most valued exponent of their principles. They maintain a form of Christianity which, discarding the sacerdotal idea, owns no authority outside the Bible and the enlightened conscience, limits baptism to the believer, and lays stress on those precepts which vindicate the sanctity of

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human life and a man's word."* A small community left the state church at Zurich in 1523 and adopted the tenet of believers' baptism. Owing to their denial of the Christian character of the existing church and their disregard of civil authority, both Protestants and Catholics looked upon them as dangerous to society. As a consequence these humble people were subjected to many severe persecutions; but, nevertheless, the Mennonites soon gained many followers, and the "new teaching spread rapidly from Switzerland to Germany, Holland, and France."

"In Holland the Mennonites were exempted from military service in 1573, from oath-taking in 1585, from public office in 1617. In Zeeland, exemption from military service and oaths was granted in 1577; afterwards, as in Friesland, a heavy poll tax was the price of exemption from military service; but since 1795 they have enjoyed a legal exemption from oath-taking. In France, the Mennonites of the Vosges were exempted from military service in 1793, an exemption confirmed by Napoleon, who employed them in hospital service on his campaigns. That he did not exempt the Dutch Mennonites is due to the fact that 'they had ceased to present a united front of resistance to military claims' (Martineau); in fact, they sent a large band of volunteers to Waterloo (Barclay)."[†] There are numbers of Mennonites in Germany,

* Encyclopædia Britannica.

† Encyclopædia Britannica.

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but the majority of those who have come to Canada are from German Mennonite colonies in southern Russia. These people were brought to Russia from Germany in 1789 by Catherine II, and granted complete religious liberty. The first to come to Canada came about 1786, and many of their descendants occupy important positions in the public life of our Dominion.

It will thus be seen that other countries have granted certain liberties and privileges to these humble people, who seem bent upon living a more or less secluded life apart from what they evidently consider—and with some justification—a sinful world. It is also quite evident that the agents of our Dominion Government had to promise similar liberties before these people could be induced to settle in Canada. In Appendix "B" will be found a copy of the document which the Canadian Mennonites claim was handed over to them by our Dominion authorities. It would appear that the section referring to education is *ultra vires*, as being a direct interference with that which falls within the jurisdiction of the government of the provinces.

As many students and others interested in our "foreign" problem may not be familiar with this "agreement," it may be well to briefly analyze it and discuss its legality. In the first place it is merely an order-in-council, and hence has not the force of statute law. Dicey says that, with a few minor exceptions, there are only two occasions when an order-in-council has any

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effect: firstly, when the proclamation makes known the executive will of the king in the matter of convening Parliament; and secondly, when an order-in-council has *later* been made effective by an Act of Parliament.* Of course the crown can legislate by order-in-council for newly-conquered territories, but this phase of the matter is irrelevant here. Hence the order-in-council regarding the Mennonites has no legal, although it may have a moral, significance.

Further, even if the Parliament of Canada had passed an Act to validate this order-in-council, such validating Act would have been *ultra vires*, since section 93 of the British North America Act leaves educational legislation within the sole competence of the provinces, and in 1873 Manitoba was a province and not a territory. Even if this matter were an affair falling within the category of civil rights, all legislative competence would still reside with the province.

Hence this concession, compact, or indulgence conceded to the Mennonites has no restraining influence on the Province of Manitoba. *Ipsa facto, mutatis mutandis*, it would have less than no effect so far as the Province of Saskatchewan is concerned.

The words "by law" in section 10 of the order-in-council must refer to the provincial school law of Manitoba passed in 1871 by the Province under authority of the federal statute,

* Law of the Constitution, pp. 51-52.



A MENNONITE SETTLER'S GARDEN.



OFTEN THE BARN, STABLE, AND HOUSE OF THE MENNONITE FARMER ARE IN ONE LONG BUILDING.

A winter's supply of fuel is seen in the foreground.

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the Manitoba Act of 1870, section 22 of which deals with education. As the order-in-council has little or no legal effect, the case of the Manitoba Mennonites must be construed on the basis of the various federal and provincial *statutory* enactments pertaining to Manitoba.

Section 22 of the Manitoba Act of 1870 contains the words “*by law or practice*,” i.e., no denominational school privileges enjoyed by “any class of persons” either “*by law or practice*” in 1870, can be prejudicially affected by any act of the Provincial Legislature of Manitoba. The privileges of the Manitoba Mennonites may be protected under this provision. It is generally conceded that they are.

The case of Saskatchewan is quite different from that of Manitoba in this respect: the words “*or practice*” do not appear in any federal or provincial statute affecting the educational problems demanding solution in Saskatchewan or the North-West Territories. Only the words “*by law*” appear in the Saskatchewan Act of 1905, which provided for the provincial constitution and validated the present school system. Hence only those denominational school privileges enjoyed “*by law*” on September the first, 1905, are immune from invasion by the provincial government. Of course, the Mennonites in Saskatchewan enjoyed no such legal privileges under the Saskatchewan Act; hence this province is unfettered in this matter.

Mennonite sympathizers will maintain that

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the *spirit* of the order-in-council applied to the whole West; this, however, need not be seriously considered. "Manitoba" only is mentioned. In any event, the cabinet would not undertake to legislate by order-in-council to provide any educational machinery or restrictions for the North-West Territories. A statutory enactment by the federal government seemed to be necessary in territorial days. The N.W.T. Act of 1875, passed by the federal government, provided the basis for a school system in the territories (*vide* Sec. II). In fact, such legislation by order-in-council would have been ridiculous—unless validated by a subsequent Dominion statute. In any event *Manitoba only* was referred to, and here the reference seemed to be *declaratory* of the existing law, i.e., section 22 of the Manitoba Act of 1870, and also the Act of 1871.

The Mennonites who form part of Canada's population are settled in Ontario and the Western Provinces. In Ontario "the majority are the descendants of those who came from Pennsylvania over a century ago. They are located in western Ontario, in the vicinity of Kitchener, Brussels, and Waterloo, where they are closely associated with the 'Pennsylvania Dutch,' and with them form some of the most thrifty and prosperous communities in Ontario. They have ceased to be strangers, and now are an integral part of the Canadian people."*

* Woodsworth: *Strangers within our Gates*, p. 102.

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As before stated, the Mennonites who have settled in Manitoba and Saskatchewan came for the most part from Russia, having left that country owing to the withdrawal of many privileges by the Russian bureaucracy. The Canadian order-in-council granting privileges to those who settled in Manitoba has also been referred to.

The earliest arrivals established village communities and lived the simple lives of the Russian peasantry. Many severe hardships were suffered, but the new-comers were patient and persevering, and to-day many of them are among the wealthiest farmers of the West. The "sheep-skin smock with the skin side out" has long since fallen into disuse in the oldest settlements, and to-day "well-dressed men and women entertain in comfortable, modern houses." In Manitoba the village community has, in many cases, almost disappeared, and the Mennonite has settled down to live the free, honest life of the ideal Canadian farmer. Many of these Manitoba settlers have made rapid strides in education, and public schools are now quite common among them. One of the recent Rhodes scholars from Manitoba was a brilliant young New-Canadian, whose parents were Mennonites.

But notwithstanding this remarkable progress, there are several western settlements where little or no advancement has been made educationally. Private schools with inefficient teachers and uncongenial surroundings are still maintained,

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and as a result many of our New-Canadians are growing up in comparative ignorance of our language, customs, and ideals.

Professor C. B. Sissons, of Victoria College, Toronto, in an interesting article published in the *Farmer's Magazine* (November, 1915) gives the following vivid description of the oldest village community in Manitoba:

"The village is situated in the centre of six sections of the deep soil of the Red River valley. It is called an old colony because it was founded by emigrants from the oldest Mennonite colony in Russia. Originally twenty-four families occupied the village, each with its homestead. The village is situated on one-quarter section, and the owner of that quarter-section has a legal right, which, of course, he would not think of exercising, to all the houses and barns, as well as the church and school. A section and a half is set apart for common pasture, and the gate of the pasture is directly at the end of the village street. A man who lives at that end of the village is employed to drive the cattle to and from the pasture. At the outset each of the remaining seventeen quarter-sections was divided into twenty-four holders of quarter-sections, so that no villager would have any advantage over his neighbor in the location or quality of his land. In the course of time this plan was found to be rather cumbersome, and exchanges were made as convenience dictated. Moreover, the number of owners was somewhat reduced by migrations,

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and of those who remained some were more prosperous than others and increased their holdings. Even at the present time, however, one may observe strips of grain, about one hundred yards wide, separated one from the other by a few feet of neutral territory. On the whole, the crops were somewhat disappointing. Mixed farming is not practised to any great extent, and even the best soil fails eventually to respond under steady cropping without fertilizing.

“ But the village itself is above criticism. The houses are set back some distance from the wide street lined with its stately trees. In front of the house, in the yard, shade trees have also been planted. The dark brown earth beneath the trees is kept free of any suggestion of grass or weeds. Another part of the yard is reserved for flowers, and neat paths make its every corner accessible. The house itself is plain, as befits a plain people. No adornments are apparent within or without, unless the grandfather clock in the best room may be so described. And this reminds me of a story I was once told of a Mennonite villager. He had purchased a rather ornate clock in a neighboring town. A visitor saw the clock and reported to the church authorities. The elders came in a body to inspect the purchase. They arrived at a verdict of guilty, and instructed the culprit to return the bauble on pain of excommunication. But to return to the house. Within, all is neat and spotless. The floors are neatly painted, and the chairs, freshly painted, stand

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neatly arrayed against the wall. Over the painted floor of the best room sand has been sprinkled, not because it serves any useful purpose, it is suspected, but because it was used in the old land, or possibly because it offers a sort of apology for the worldliness of the paint. A partition in the centre of the house has been lined with home-made bricks, and becomes a furnace for the heating of the whole house. The fuel used resembles peat, but is procured by a homely process. The manure and straw trampled by the cattle is cut up into bricks, and may be seen in every back yard drying in conical heaps. The house and stable and barn are all connected in one long building, but double doors separate the stable from the house. This, too, is a relic of old-world custom. No part of the exterior of the building is painted except the shutters. Shutters are to be observed on every house, for the old people must have quiet and darkness while they enjoy their daily siesta."

In the Province of Saskatchewan there are three classes of Mennonites, viz., the old Colonier, the Bergthaler Gemeinde, and the Conferenz Gemeinde. The first class is the only one that constitutes an educational problem. The settlements where conditions are most backward are found near Hague and near Swift Current. There are in all about thirty-five villages, which bear such names as Blumenheim, Hochstadt, Schanzenfeld, Gnadenfeld, and Neuendorf. A conservative estimate places the number of

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New-Canadians, who are growing up in comparative ignorance of our language and ideals, at nine hundred. Private schools are conducted by inefficient teachers, who possess little or no knowledge of English. Doctor Oliver thus describes some of these schools:

“I visited thirteen of these schools. Not a single teacher knows English well enough to teach it if he would. Not a single teacher among the thirty-two possesses any professional qualifications whatever. One of the brightest of these acknowledged to me that none of them was capable of handling a school. All schools have the same type of backless seats, the same dazzling light pouring into pupils' eyes from left, right and front, the same absence of maps, pictures and charts. Some have a blackboard three feet by four feet. One even has two, but some have none. All the pupils pass through the same four grades:

- “1. A. B. C.
- “2. Catechism.
- “3. New Testament.
- “4. Old Testament.

“In the forenoon they sing and say their prayers, then study Bible history and practise reading. This consumes the morning hours from 8.30 to 11.30. For three hours in the afternoon they work at arithmetic and writing. It is simple fare, but is all the teacher himself has ever received. Frequently he does not know even Hoch Deutsch well enough for conversation.

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So through seven years they go, from October 15th to seeding, and again for one month in summer, ignorant of the facts of Canadian history, untouched by the loftiness of Canadian ideals and taught that the English language will only make it easier to lapse into the great world of sin outside the Mennonite communities.

“The salaries of the teachers are not princely. I shall give you a few examples. They always receive a free house, and if all the teachers are like John Andreas, master pedagogue of Neuanlage and father of eleven children, they need not only a free house, but a big house. In Ostervich the teacher receives \$200; in Kronstahl \$100 and some grain; in Blumenheim \$30 a month for six months and 100 bushels of oats; in Gruenthal 60 bushels of wheat, 60 bushels of oats, 60 bushels of barley, and \$80 for the year; in Neuanlage \$30 a month, free fuel, free tuition for his own children, and a load of hay from each farmer; in Blumenthal \$30 a month, 20 loads of hay and 100 bushels of oats; in Hochfeld, which boasts two teachers, the principal has free hay, free fuel, and \$50 per month, but has to pay his assistant \$20 per month; in Grenfeld, \$25 to \$30 per month and 8 loads of hay. In the summer the teacher is expected to farm or work out. One has risen to the eminence of being a road boss. Several go with threshing outfits. Nearly all are married and live in one end of the school house.

“In Reinland, last year, they had a teacher belonging to the newer type of Mennonites. He

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was found to be too progressive, and was dismissed. In Gruenthal they have had the same teacher for eight years. He had received no special training. He could understand English a little, but could not speak it. In Rosenfeld, the entire village is made up of fathers and sons and sons-in-law and their respective families. The patriarch of that community is its teacher. His daughter-in-law said she thought he was paid a salary. Not all the schools have yards. The ventilation in all but Hochfeld and Chortitz leaves much to be desired. The heating system roasts the little ones near the stove and freezes the larger ones near the windows. Some of the schools are painted and clean, others are unkempt and far from tidy.

"I enquired of a farmer at Hochfeld how the cost of maintaining their school was apportioned among them. I was informed that half of the teacher's salary was divided among the farmers at a rate per quarter section. The other half was divided on the basis of the number of children sent to school. Last year he paid \$17. Farmers in an adjoining school district paid \$23."

There is something in this information which may well make a true Canadian shudder. Surely "someone has blundered!" Reference has been made to the order-in-council, which contained certain promises to these people, and an attempt has been made to show that these referred only to the Mennonites in Manitoba. Are the authori-

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ties in this great western province going to allow the continued existence of these parochial schools to mar their whole system? Indications point to the early application of a remedy. It is a delicate and difficult problem, but none the less capable of solution. Unless early action be taken, these thousand children will live to condemn us for not giving them the same opportunity for development as Canadian citizens as is afforded to our own children. Are we going to sanction the mistakes of fifty years ago? Let us insist upon having state schools established among these people *or else have the present schools raised to a proper standard.* Their children should be educated under proper conditions. It is the duty of the state to see that this is done. Just as the slight speck on the luscious fruit, unless it be removed, gradually grows larger and finally spoils the whole, so are we endangering our national life by allowing conditions such as exist among certain foreign nationalities to continue. If mistakes have been made in the past, let us rectify them *now*, even at the expense of giving offence to a minority. Reform is impossible without some opposition. Some urge a "give and take" policy in dealing with those new-comers who oppose our educational institutions. Granted this be reasonable, we have been "giving" and they have been "taking" for a quarter of a century. Is it not time that the process was reversed and they assume the role of "givers"? If kind but firm treatment is meted out to these people

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in true statesmanlike manner, they will before many years thank us for our work. A young western Mennonite, who, in his desire for an education, had thrown off the galling fetters of a narrow community life, once remarked to his English teacher that, "Our boys and girls are being denied the great and blessed privilege of entering the wider Canadian life on the narrow assumption of their elders that their entrance to the Kingdom of God would thereby be endangered. And you Canadians are allowing this state of affairs to exist in your midst. You call it freedom. I call it slavery." The voices of these children who are caged up in these private schools, whose minds are being warped by incomplete development, who are being reared in an environment of mental darkness, are calling out to us over these free Canadian prairies. Born on our liberty-loving soil, New-Canadians in the truest sense of the term, they are to all intents and purposes still on some dark European plain. Is it any wonder that one of these people, who had resided in the West for twenty-five years, when called to give evidence before a jury, knew absolutely no English, and when asked to what country Canada belonged, his reply was, "Germany"? So far as he was concerned, and so far, no doubt, as the dozens of children in his village were concerned, they were still in Europe.

CHAPTER VI.

OTHER FOREIGN NATIONALITIES.

THE Slavic immigrants from Galicia, known as Ruthenians, were dealt with in Chapter IV. From the same province many Poles have come to Canada, and from other parts of Austria-Hungary thousands of Bohemians, Slovaks, and Hungarians have joined the immigrant tide towards our Dominion.*

Poland once stretched from the Baltic almost to the Black Sea, and in area was larger than the present Austria-Hungary. Later it was broken up and divided among Germany, Russia, and Austria, with Russia getting more than three-quarters of the former territory, and two-thirds of the population, which numbered over fifteen million souls. Austria received about one-eighth of the territory and about one-fifth of the population, most of them in the Province of Galicia. Since that time the Polish people have steadfastly looked forward to the time when they would again be independent, and present indications point to the realization of their dreams.

The treatment of the Poles by the Germans, Russians, and Austrians differs considerably. Those ruled over by the Germans have enjoyed

* *Vide Table, Appendix "C."*

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order, and have been able to make considerable progress, but attempts have been persistently made to suppress national feeling and to wipe out the Polish language. Under the Russians they have suffered to a great extent from tyranny and corruption, although in some parts, especially around Warsaw and Lodz, previous to the outbreak of the Great War, they were most comfortably situated. In Austria, the Poles of Galicia have been treated with much consideration, although their economic condition has been bad.

Attracted by our democratic government and the opportunity of bettering their economic condition, large numbers of Poles have come to Canada during the past ten years. Most of those who have settled here are peasants or working-men from the cities and towns of northern Austria. Being for the most part poor and illiterate, they have joined the ranks of unskilled labor. There are, however, many sons and daughters of the earliest arrivals who are fast coming to the front in various lines of Canadian public life. In the western cities there are prominent lawyers, doctors, and educators, whose parents were born in Austrian Poland. In a later chapter of this volume will be found the life story of one of these young Polish-Canadians.

In Saskatchewan there are several agricultural communities where the Poles are making excellent progress, and in some cases they are becoming comparatively well-to-do. It is no uncommon

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sight to see a prosperous Polish-Canadian farmer enjoying an automobile trip over the prairie trails with his wife and family. Indeed, the ox-team has given place to the automobile in many western "foreign" settlements.

The Poles are very enthusiastic in the matter of education, and, as a result, social conditions among them are rapidly improving. They are building modern homes to replace the old-fashioned mud-plastered and thatched huts, and these houses are being tastefully furnished after the manner of Canadian homes. Nine years ago the writer met a little Polish-Canadian girl who lived in a small sod shack on a prairie home-stead. She was ten or eleven years of age, and knew absolutely no English. A few months ago he visited her in her own home, where she had but recently assumed her household duties as the Canadian wife of an American, who, by the way, was of Scandinavian parentage. The house was neat and clean, and a healthy baby boy, lying in an "English" style baby-carriage, suggested a solution to the much-discussed bi-lingual question.

That the Poles who have come to us will furnish a valuable contribution to our new Canadian life we must admit, if we stop to consider the contributions which Poland has made to the literature, science, music, and art of the world. The names of Paderewski, Modjeska, Sienkiewicz, and Munkacsy are known to most of us, as also are those of earlier times, such as Sobieski,

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who conquered the Turks, and Copernicus, the great astronomer. A race which has produced such a wealth of genius should be considered with proper respect, and must not be judged by the ill-clad, illiterate immigrant, who too often supplies the basis of our estimate of an entire people.

None of the Slavic races is more progressive or more intelligent than the Bohemians or Czeks. Mr. N. Mashek gives the following interesting summary of their history.

“For two hundred and fifty years they have been oppressed by a pitilessly despotic rule. In the day of their independence, before 1620, they were Protestants, and the most glorious and memorable events of their history are connected with their struggle for the faith. The history of their church is the history of their nation, for on the one hand was Protestantism and independence, on the other Catholicism and political subjection. For two centuries Bohemia was a bloody battle-ground of Protestant reform. Under the spiritual and military leadership of such men as Jerome of Prague, John Huss, and Ziska, the Bohemians fought their good fight and lost. After the Battle of White Mountains, in 1620, national independence was completely lost, and Catholicism was forcibly imposed upon the country. All Protestant Bibles, books, and songs were burned, thus depriving the nation of a large and rich literature. Men who still clung to their faith publicly were banished, their property

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becoming forfeit to the state. After one hundred and fifty years, when Emperor Joseph II of Austria gave back to the Protestants some measure of their former freedom, many of the churches were re-established; but Protestantism had lost much of its strength. The political revolution of 1848 led to new subjugation, and emigration was the result. Large numbers left the country in quest of freedom, and some of these found their way to America.”*

The Bohemians who have come to Canada are chiefly settled in the urban centres, where they are engaged in manufacturing. There are, however, some who have taken up farming, and they are generally very successful. In the vicinity of the towns of Langenburg and Esterhazy, in the Province of Saskatchewan, many of the most prosperous farmers are of Bohemian nationality. Their interest in education is quite marked, and their children have little difficulty in acquiring a knowledge of our language. These people constitute no peculiar “problem,” as they readily adapt themselves to Canadian conditions.

The Slovaks of northern Hungary are closely akin to the Bohemians, but they are for the most part quite illiterate, and few are skilled workmen. The southern slopes of the Carpathians, from which they come, is “a lovely but infertile hill country with clear, quick streams and a now diminishing wealth of woods.” The total number

* *Charities*, 1904.

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of Slovaks is probably three million, and about two-thirds of these are found in Hungary, of which they form about twelve per cent. of the population.

In their native villages these people live in neat and clean little houses made of sun-dried brick or wood, with roofs of hand-made shingles or thatch. The rooms are low, but in general are kept scrupulously clean. The women are very artistic, and this is shown in the taste displayed in the decoration of their homes, and also in their beautiful hand embroidery, "which is indeed, with song, the chief art of the Slovak." Both men and women are capable of enduring great hardships, and they are very hard workers. During the harvest time they work very long hours, being able to do with but four or five hours' sleep daily for weeks at a time.

There are several Slovak colonies in the Western Provinces, and in most cases the people are making a success of farming. They are taking an interest in our schools, and some are sending their children to the collegiate institutes and high schools.

Several thousand Hungarians, or Magyars, have settled on our western prairies, while others have taken up their abodes in the various cities. They are, for the most part, more progressive than the majority of the Slavs, and it is no unusual thing in the West to meet with Hungarian farmers who, in the past decade, have amassed comfortable fortunes. Many of them

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own two or three, or even more, sections of land, and live in fine, large houses built on modern lines. They take great interest in our public schools, and are very anxious that their children be equipped with a good knowledge of the English language. Several of the New-Canadians of Hungarian parentage have obtained teachers' certificates, and are doing excellent work in western public schools.

No description of the foreign nationalities of Canada would be complete without reference to the Jews, who are found in every part of our country. The history of these people in Europe is filled with stories of oppression and hardship. The Jews were expelled from England in 1290, from France in 1395, and from Spain and Portugal two centuries later. They found no rest in Germany and Russia, and thence they fled to Poland, only later to find themselves again under Russian rule. As a result of continued persecutions many set forth in search of a new home, a goodly number coming to Canada, where they have found freedom from persecution and an opportunity for intellectual development. As Bernheimer says, they are "a people with restless energy, shrewd insight, breadth of view, intense intellectual initiative, moral strength, spiritual power—some of the qualities latent because of lack of opportunity—and they are thrown into an atmosphere in America for which they are well fitted, and in which they would make great advance if they had not to struggle

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at first with severe economic necessity. The struggle is fierce in certain quarters, and during the struggle some untoward results follow. Coming here hampered and trying to adjust themselves, they must strive in a way which those long settled here cannot appreciate. It is our business to improve the conditions surrounding them, and to whatever extent we help them they will profit. They are bound to rise, no matter how great the difficulties. All who know the stuff of which they are made have no fear but that from the grinding process there will rise men and women of the highest types of citizenship, business and professional men of high grade, poets, scholars, scientific workers in many fields."

The manner in which the Russian Jews are coming to the front in educational circles throughout Western Canada seems to substantiate the above statements. Many are winning enviable reputations in the medical and legal professions, and at least one recent Rhodes scholar from the West was of Jewish parentage. They are good linguists, and quickly gain a knowledge of our language. There is every reason to believe that the latent intellectual strength of this much-oppressed people will find a free outlet in this land of freedom, and it is to be expected that in time many of their noblest national qualities will be incorporated in our Canadian life. There is "an innate racial superiority" which manifests itself in the almost

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marvellous work done by young, adolescent Jews in our colleges and universities. Doctor Sandford thus discusses this phase of the problem:

“Are Jewish boys cleverer than British boys between the ages of eleven and seventeen, because of their greater physiological maturity, or because of inherent racial superiority? It is a difficult problem to solve. Yet in more than one English secondary school it has been seriously proposed to handicap Jewish competitors for entrance examination scholarships because their precocious development seemed to give them an unfair advantage over other candidates. They certainly obtain more scholarships in proportion to their numbers than other races.”*

In addition to the foreign nationalities already mentioned, there are many others who have come “out of the remote and little known regions of northern, eastern, and southern Europe,” but their numbers are smaller and their presence in Canada constitutes no special problem.

When the vastness of this immigrant tide that has almost unceasingly set towards our Dominion during the past ten years is considered, we may well ask whether this insweeping immigration can be Canadianized. The safety and happiness of our nation depend upon their assimilation. We have extended to them, perhaps too freely, all the privileges of our democracy. They have, by means of the suffrage, been given a share in

* *Mental and Physical Life of School Children.*

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our system of self-government. But, as John R. Commons says, "Self-government means intelligence, self-control, and capacity for co-operation. If these are lacking, the ballot only makes way for the 'boss,' the corruptionist, and oligarchy under the control of democracy. The suffrage must be earned and not merely conferred if it is to be an instrument of self-protection." That little or no attention has been paid in Canada to the principle of "earning" the franchise no one can deny, and that great masses of people, differing in language, nationality, race, temperament, and training, cannot be easily unified is a fact equally undeniable. As before stated, the success of the process of unification will eventually be achieved only when we as Canadian citizens come to a full realization of its absolute necessity. Unless this fact be realized there can be little likelihood of our developing in these peoples a true Canadian spirit and attachment to British ideals and institutions. We may despise the "foreigner" and all that is non-English, but the fact remains that this element is here to stay, and its presence is bound to make an impress upon our future citizenship. The paramount factor in racial fusion is undoubtedly the education of the children of these non-English races, and the remaining chapters of this volume will be devoted to a discussion of how best this end may be attained.

PART II.—EDUCATION
THE PROBLEM AND ITS SOLUTION

In the present state of society none can afford to regard the education of any section of his fellow-citizens as a matter of no concern to him. Fifty years ago the view that one could was comparatively prevalent. Now it is realized that the education of each affects all, indirectly perhaps, but none the less vitally. Education has become a concern of the State, indeed its chief concern.—*Sissons.*

CHAPTER VII.

THE LANGUAGE QUESTION.

IT is essential to national unity and solidarity that the people of any country should be able to converse and conduct their business in a common tongue. } That such a condition does not exist throughout the Dominion of Canada no one can deny. } In every western land office, and in almost every judicial district, we find official interpreters. Thousands of public meetings are conducted in foreign tongues because the audience knows little or no English. Newspapers are printed in German or Ruthenian or Hungarian or Icelandic, because thousands of their readers cannot read English. Merchants advertise their wares and politicians reach thousands of their supporters through pamphlets printed in a dozen languages. } Of course, these conditions are temporarily unavoidable, and nothing else could be expected owing to the heavy tide of immigration during the past decade. } But the future of Canada depends upon the betterment of these conditions. } (There must be one medium of communication from coast to coast, and that the English language.) It is a national issue, and a remedy must be found. We believe that the solution of the problem, to a great extent, lies

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with the elementary schools. As education is purely a provincial concern, the responsibility lies at the doors of our provincial legislators. If a proper uniform system could be agreed upon by all the provinces, the future would be assured; but if one province grants concessions which the others withhold, dissatisfaction is bound to follow and the solution the longer postponed. Professor Sissons, of Toronto, in discussing this question says in part:

“Our great problem here at home in Canada is the welding together into a united whole of the various elements in our population. Not that we can hope soon to become a homogeneous people. That were a long and perhaps impossible task. We must anticipate the survival for generations, or even centuries, of various types with peculiar characteristics and interests. But if we are to be a happy and prosperous people, if we are to have a history worthy of pioneers who gave and endured much, and worthy of the great physical resources of our country, we must sink all differences which prevent our working harmoniously together toward common ideals. At the present time language is prominent as a factor making for division. Some of our people set great store by their native speech. Others have not done so. The Highland Scotch, the Scandinavians, most of the Germans, and a considerable portion of the Austrians have willingly subordinated their native speech to that of the majority. In their own homes, in their own

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churches and societies, they may have been proud to remember the speech of their fathers, but they have thought it best that their children should be thoroughly familiar with the language of their neighbors. It was not to be expected, however, that this attitude would be universal."*

It is not proposed to discuss here the language question as it pertains to the eastern provinces. Most of the readers of this volume will no doubt be more or less familiar with conditions in Quebec and Ontario. It is in certain sections of the prairie provinces that the language question is causing considerable stir at the present time. Here, as in Ontario, many of the new-comers—it is believed the majority—have settled down quietly and sensibly to accept our institutions and are satisfied to have but one language taught in the public schools.

Certain communities of Mennonites, however, taking advantage of the order-in-council referred to in Chapter V and given in full in Appendix "B," have established their own schools, where absolutely no English is taught and very little of anything else save religion. Cases might be mentioned where men who have lived in Canada for twenty years know practically no English. One Mennonite bishop is quoted as having said, "I believe that the Church stays better together when the people know simply one language." Hundreds of children are being allowed to grow

* *Farmer's Magazine*, 1916.

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up in western Mennonite villages with absolutely no knowledge of this land of which they will become citizens. Should such conditions be allowed to continue? Assuredly not. These New-Canadians are being handicapped for life, and we are doing them a serious injustice by allowing them to grow up in ignorance.

The community Doukhobors also refuse to recognize the public schools, and their children are growing up with shrunken intellects and narrow vision. Conditions among these people should be thoroughly investigated and an end put to their leader's evident purpose of stunting the mental growth of these New-Canadians. The writer one day noticed an energetic young lad selling papers on the streets of a western town. He asked him who he was and why he was not at school. "I'm a Doukhobor," was the sharp reply; "I'm only eleven years old, but I don't have to go to school. I've got my grade eight diploma." He belonged to a family that had thrown off the community yoke. Canada needs these lads, and there are hundreds of them in the West who are not getting a chance properly to develop into strong types of Canadian manhood and womanhood. Let us pay more attention to the development of our human material!

The majority of the settlers of German descent are satisfied with the public school system, but there are some who have established private or parochial institutions. In most cases they have been encouraged to do this by members of their



ENGLISH AND RUTHENIAN CHILDREN ATTEND THIS SCHOOL.

The attractive young lady is the teacher. She is of Ruthenian parentage, and holds a second class diploma.

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clergy—very often “foreign” citizens. These schools will be dealt with in a later chapter. In the opinion of the writer, this is a rather serious state of affairs, and should receive immediate attention. Some of these “leaders” are in little sympathy with Canadian ideals and customs. One of them, while conducting a funeral service at the burial of a child not long ago, remarked that “any child who was suddenly called away while in attendance at a public school was not prepared for the next world.” We cannot blame the people when their spiritual advisers express such narrow and unchristian views. It is quite evident that the majority of these private schools are conducted for the sole purpose of propagating the German tongue and teaching religion. Our provincial officials must insist upon a rigid inspection of such institutions.* It is argued by some that such schools are few in number. That is quite true; but even so, those few should be properly conducted and in a manner satisfactory to the State.

The attitude of the Western Provinces in dealing with the language question may now be examined. The language of the public schools of British Columbia is English. Not many non-English have settled there, but those who have must conform to the one-language school. There are no Roman Catholic separate schools, and no religious instruction is given in the schools.

* Since the above was written provision has been made for such inspection in the Province of Saskatchewan.

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In the Province of Alberta probably the greatest progress has been made, and Canada owes a deep debt of gratitude to the far-seeing statesmen who have boldly attacked this greatest of our educational problems. In Edmonton, Calgary, Medicine Hat, and various mining centres night schools have been established under government supervision and receiving government assistance. The annual report for 1915 shows that representatives of twenty-six foreign nationalities attended these night classes.

A "supervisor of schools among foreigners" looks after the making of proper financial arrangements in the establishing of public schools in the first instance; the securing of the proper performance of the duties of trustees in carrying on the ordinary business of the school; the securing of regularly qualified teachers and the carrying on of work according to English standards and in the English language. *This supervisor is himself English-speaking.* In Manitoba, as will be shown, a similar arrangement has recently been made, while in Saskatchewan representatives of the French, German, and Ruthenian nationalities act in the capacity of organizers of school districts in foreign communities.]

Robert Fletcher, the present Alberta supervisor, appears to have thoroughly grasped the importance of educating the New-Canadians of that province. In his last report he says: "The task imposed on the school is not a light one. The ordinary country school in the English

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settlements is commonly said to be handicapped against efficient work by sparse population, bad roads, etc. If we add to this an adult population with no knowledge of our language or of our institutional life and with a natural desire for the conservation of their mother tongue, which amounts to a fear of losing it, some idea may be formed of what the common school in foreign settlements has to do."

There are now about one hundred and thirty schools in Alberta, the majority of whose rate-payers are Ruthenian, but the whole area populated by these people is dominated, as is the whole province, by the state school. Official trustees are appointed where efficient local men cannot be found to manage the affairs of the schools, and this "immediate substitution of experience for inexperience in the solving of rural school difficulties" has largely been the cause of success in Alberta.]

The following characteristic cases show how sensibly and fearlessly the Alberta authorities deal with difficulties arising in foreign districts:

"Trouble arose in the Kotzman District over the election of trustees. An official trustee was appointed, and in a short time a special meeting of the ratepayers was called for the purpose of electing a new board of trustees. This board has been quite successful.

"The board of trustees of Proswita School District, north of Lamont, was in financial difficulties and consequently did not want to engage a

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teacher. The district was visited and the board was requested to accept the services of a qualified teacher, but they refused, and an official trustee was at once appointed. A qualified teacher was put in charge of the school immediately, and, as the ratepayers paid up their arrears of taxes, the credit of the district was soon restored.

"The administration of the affairs of Bruno School District, north of Innisfree, was handed over to a board of trustees. Last year the ratepayers of the district, through their trustees, persisted in retaining the services of an unqualified teacher, and an official trustee was appointed. A qualified teacher was placed in the school, and as the ratepayers are now disposed to conform with the requirements of the school ordinance in the selection of their teacher, they were given another opportunity to manage their own affairs.

"The administration of the affairs of the Bojan School District, north of Vegreville, was also turned over to a board of trustees. When this school district was being organized the ratepayers thought it better to have an official trustee until the school building was erected and the school was put in operation, and consequently they petitioned the department to have one appointed. Later on the ratepayers wished to assume the responsibility of managing their own affairs, and consequently were allowed to elect a board of trustees."

Other cases might be cited, but these will suffice to show how the authorities of this western



THE NEWER TYPE OF RURAL SCHOOL IN THE WEST.



LARGE GATHERING OF NEW-CANADIANS AT CALDER,
SASKATCHEWAN.

Of the seven teachers only one is unqualified. Doctor Foght may be seen fourth from right in front.

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province are doing their duty in the interests of thousands of our New-Canadians. The foreign people have recognized the wisdom of such a policy, and this is clearly shown by another section of Mr. Fletcher's report, which runs thus:

"Prior to 1915 the difficulties met with were more numerous and more varied, and consequently the affairs of a greater number of school districts were administered by an official trustee. Two years ago, when the schools in Ruthenian settlements were raided by would-be teachers from Saskatchewan and Manitoba, and when the ratepayers of a number of these school districts, through their trustee boards, were engaging unqualified men, an official trustee was appointed in several districts. As soon as they became disposed to conform with the requirements of the school ordinance and the regulations of the department, they were given another chance to elect a board of trustees and thus manage their own affairs. As an illustration of how effectively this method has worked out, mention may be made of the fact that the district which gave the most trouble then has now, through its own trustee board, engaged one of the most efficient teachers in the colony, and the relations between the teacher and ratepayers are most cordial indeed.

"Thus, in 1913, I, acting in the capacity of official trustee, had charge of twenty-three school districts. At present I am acting as official trustee of only ten schools, which shows satisfactory

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progress in the capacity of the foreign settlers in the management of their own affairs."

The wisdom of appointing a broad-minded Canadian as supervisor of all the foreign schools in a province is justified by the results obtained in Alberta, where "the public school has again vindicated itself as an effective instrument of democracy and general public good, when it has been established and upheld in a consistent, serious, and kindly way and has been kept free from the influence of ulterior and unworthy motives."¹

In Saskatchewan the school law is somewhat similar to that of Alberta, but there has been considerable difference in administration. The enforcement of compulsory attendance in rural districts has until recently been left altogether to the discretion of local school boards, and they have done little or nothing to enforce regularity. Owing to the heavy tide of immigration to this province during the past ten years, schools have been organized at the rate of one a day for every school day, and the supply of qualified teachers for "foreign" schools has by no means been equal to the demand.

A School Attendance Act was introduced in 1917 which should remedy conditions, and henceforth yearly schools will be insisted upon throughout thickly-populated rural districts of the province.) A thorough survey of conditions is now being made by Doctor Foght, of Washington, and there is every reason to believe that

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Saskatchewan's educational system will be developed into one of the strongest in Canada.

[The following section of the School Act represents the language concessions granted in Saskatchewan:

"All schools shall be taught in the English language, but it shall be permissible for the board of any district to cause a primary course to be taught in the French language.

"The board of any district may, subject to the regulations of the department, employ one or more competent persons to give instruction in any language other than English in the school to all pupils whose parents or guardians have signified a willingness that they should receive the same, but such course of instruction shall not supersede or in any way interfere with the instruction by the teacher in charge of the school as required by the regulations of the department and this Act.

"The board shall have power to raise the money necessary to pay the salaries of such instructors, and all costs, charges and expenses of such course of instruction shall be collected by a special rate to be imposed upon the parents or guardians." (Sec. 177.)

The regulations referred to above are as follows:

"Subject to the provisions of section 177 of The School Act the board of any district may employ one or more competent persons to instruct the pupils attending school in any language

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other than English. Such instruction shall be given *between the hours of three and four o'clock in the afternoon* of such school days as may be selected by the board and *shall be confined to the teaching of reading, composition and grammar. The text-books used shall be those authorized by the Minister of Education.*]

“In any school in which only a part of the pupils in a class receives instruction in a foreign language *it shall be the duty of the teacher in charge to see that the remaining members of the class are profitably employed* while such instruction is being given.”*

It will be seen from the above that the teaching of the foreign language must be done by *one or more competent persons* rather than by the teacher in charge of the school. This is directly inferred from the note added to section 22 of the regulations, which reads thus:

“No person shall be engaged, appointed, employed or retained as teacher in any school unless he holds a valid certificate of qualification issued under the regulations of the department.”
(The School Act, s. 198.)

“Note.—*This shall not apply to persons employed under the provisions of subsection (2) of section 177 of The School Act,*” which refers to the “one or more competent persons.”

The only authorized texts printed in foreign languages are certain French and German read-

* Italics inserted by the writer.

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ers, so that any attempt to teach pupils to *read* any other foreign language in the public schools of Saskatchewan must meet with little success.]

[It has been found that *ratepayers very rarely, if ever, impose this special tax*, but very often efforts are put forth, especially by the Ruthenians, to secure teachers who can teach their mother tongue. The policy of the department, however, has been to insist as far as possible upon qualified teachers, and there are very few such who are able to teach two languages. The writer knows of one hundred schools in foreign settlements where the language concession might be taken advantage of, but during the past few years only five or six of these districts have had anything but English taught in their schools.]

[As has been stated above, the Ruthenians in some districts are quite insistent upon having their language taught in the public schools, and with this end in view engage as teachers unqualified students of their own nationality. In this, however, they are being deluded, as very few of these students have sufficient knowledge of the Ruthenian language to teach it properly.] Unfortunately, some of these immature and incompetent teachers, realizing, as one recently remarked, "that their bread and butter depends upon their obtaining positions," have stirred up among their illiterate fellow-countrymen feelings of opposition to teachers of other nationalities. They also falsely and wilfully deceive their people by urging that a teacher who knows nothing of the

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Ruthenian language cannot possibly teach his pupils English or anything else. This type of "teacher" is, however, fast disappearing in the West, and the Ruthenian people are gradually emerging from the darkness of illiteracy into the light of reason, and are demanding the best teachers obtainable for their schools.

No better illustration can be given of the enlightened attitude of these people than is found in the story of progress in a Saskatchewan rural district, the centre of which is the present village of Wroxton. Jablonow S. D. No. 1672 had operated a school for several years, with unqualified teachers in charge and little or no progress had been made. Boys and girls had left the school at the age of fifteen or sixteen with a very meagre knowledge of English and entirely unfitted to meet the responsibilities of life in a new country. In January, 1914, an inspector attended the annual meeting of the district and found thirty men present, the majority of whom spoke no English. He emphasized the vital need of educating their children, and urged them to erect a new two-roomed school and keep it open yearly, with qualified teachers in charge. Two weeks later the chairman, a Ruthenian, visited the inspector and asked him to get "one good teacher now and one good teacher in the spring." The following summer a large modern school was erected in the village of Wroxton. The old rural building was never again occupied, and at the end of December of the same year ninety-one

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names appeared on the school register. A Christmas concert was held, and the Ruthenian chairman of the school board summed up the whole situation in the following words, "Good school. Good teachers. Good concert. Everything good." To-day practically every child in the district speaks good English, and at least one Ruthenian lad has passed his Grade VIII examination, while there is a good enrolment in the higher grades.

These people have always been subjected to severe laws, and many of them, coming directly from a country where autocracy held sway, bring with them a certain respect for law. If we do not insist upon obedience to our laws, this respect will soon disappear. In Austria the compulsory school attendance law was rigorously enforced, but too often in Canada it has been merely so much printed matter, and these "foreigners" have not been slow to discover this. As one Ruthenian has said: "You Canadians d—— funny people. You make law and you no care if people break it." In the interests of the New-Canadians of Ruthenian parentage we must insist upon obedience to our school laws, and in doing so we shall find that they will respond most readily and will have more respect for our governmental institutions.

In Federhill S. D., in the same province, rapid progress has been made during the past four years. In 1912 an unqualified Ruthenian teacher was found in charge. His knowledge of English

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was very poor, as may be seen from the following sentences used when addressing his pupils: "How many is your feets? I see to-day a horses. How many is your head? What that is?" and so on. It was pointed out to the trustees that the children would never make much progress under such a teacher, and they at once decided to conduct a yearly school and engage a qualified teacher. A teacher's residence was built, and good teachers have since been secured, with the result that to-day all the children speak good English and four boys have graduated into high school work.

There are, of course, many Ruthenian schools in Saskatchewan, as well as in the other Western Provinces, where conditions are very backward; but the above instances have been cited to emphasize the fact that these people desire a good education for their children. It is quite possible that the people residing in the backward districts think that they are getting the best our educational systems have to offer. A well-organized educational campaign, backed by a strict enforcement of the school law and regulations, together with a better supply of specially trained teachers, will solve this problem—and nothing else will. The need is urgent. In twenty-seven schools of this backward type, in one locality, there were enrolled during 1916 no less than 921 pupils. *Only thirty-two of these pupils were above Grade IV, and twenty of the twenty-seven teachers were unqualified and teaching on "permits."*



A RECENT ARRIVAL FROM AUSTRIA.
(Scene at Saltcoats, Saskatchewan.)



HUNDREDS OF AUTOMOBILES ARE OWNED BY THE
“FOREIGNERS” OF THE WEST.

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¶ In Manitoba, prior to the coming into office of the present administration, educational conditions among the "foreigners" in many districts were deplorable, but under the present Minister of Education, Doctor Thornton, rapid strides are being made in the teaching of the English language. On June 30th, 1915, there were 126 French bi-lingual schools in Manitoba, and these employed 234 teachers; 61 German bi-lingual schools employing 73 teachers, and 11 Ruthenian and Polish bi-lingual schools with 114 teachers. These numbers represented exactly one-fourth of the rural schools in the province. The enrolment numbered 16,720, or one-sixth of the total enrolment of the whole province. The reason for the existence of these schools is found in section 258 of the Manitoba School Act, which runs thus: "When ten of the pupils of any school speak the French language, or any language other than English as their native language, the teaching of such pupils shall be conducted in French, or such other language, and English upon the bi-lingual system." ¶

As a result of this unwise legislation thousands of children have grown up in this province in comparative ignorance of the English language, and had not the present administration been imbued with a patriotic spirit of radical reform the result to many of the rising generation in Manitoba would have been disastrous. An idea of conditions as they existed may be gained from the following extract from an address

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delivered in the Manitoba Legislature on January 12th, 1916, by the present Minister of Education:

“Demetrius Rostocky was engaged to teach the school in Zamek district. When he began work the Polish element demanded that he teach Polish. The Ruthenian element wanted him to teach Ruthenian, and the Swedish element wanted him to teach Swedish. These various factions could not agree upon the question of straight English in the school, and when Mr. Rostocky pointed out that he could not teach all these languages, as he did not have time, he was invited to leave.]

“Leon Brown went out to teach Van Dusen school, but he was requested by some of the trustees to teach Polish, and the following day the demand was made that he teach Ruthenian. When he took charge of the school he began teaching the children to sing ‘God save the King,’ and one trustee immediately objected to this. In a very short time the people practically withdrew their children from the school, and stated that they did not want a Russian teacher, and that they could have a bi-lingual teacher *because the law allowed it.* Mr. Brown speaks Polish and Ruthenian, but insisted that he should teach only English, with the result that at the end of the first month he withdrew because he had only one or two scholars coming to school.

“Mr. A. Woloszynski wrote to the Department on November 23rd, 1915, ‘The people of Zora School District bother me incessantly to teach

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their children Polish and Ruthenian language. As far as my knowledge is concerned they have been inspired by the people from Saptom School District (three miles from my school) because the teacher from that school is teaching Polish and Ruthenian three times a week. Have I the right to teach my children Polish and Ruthenian language, and how many hours per day?"

"The three districts above quoted are located, Zamek, in unorganized territory at the White-mouth River, east of Winnipeg; Zora, in the municipality of Springfield, and Van Dusen in unorganized territory north of Winnipeg, between the Lakes.

"This movement is going on in different localities, but most marked in the municipality of Mossey River, north of Lake Dauphin. In this municipality there are three school districts, Wieden, North Lake, and Janowski, all of which up till now have been taught by English-speaking teachers.

"During the summer of 1915, in June, difficulties began in Wieden School District, which settlement is composed of Russians who desire English teaching, and Ruthenians who desire bi-lingual teaching. The usual disturbances to obtain control of the trustee board arose, and the matter reached a climax in September last, when some of the ratepayers proceeded to the school, took down the flag, put it inside the school, and locked the door. This school has been placed in charge of the official trustee.

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“The movement next appeared in North Lake district, about ten miles distant. This school is solidly Ruthenian. On November 30th, 1915, a special meeting was held for the purpose of electing a trustee to fill a vacancy caused by death. A new trustee was elected, and immediately after a discussion arose to dismiss the English-speaking teacher, who has been there since 1913, and has been doing good work.

“In December, 1915, in Janowski, the same disturbance has arisen between Ruthenian and Russian sections. The Ruthenian section is striving to get control of the trustee board, so that they may have a bi-lingual teacher put in to supersede the English teacher.

“In consequence of information supplied to the Department by the Inspector, and others, Mr. Stratton made a special investigation in these districts, and a letter has been received, dated December 22nd, from a reliable informant to this effect:

“‘The teacher at Moose Bay school, No. 1459, says the trustees have informed him that they intend to get a bi-lingual teacher in that district after the New Year, and in the event of not being able to get one, will close the school-house for at least six months.’”

Fortunately for the future of Manitoba and the Dominion of Canada this discredited system of bi-lingual teaching has virtually been abolished, and under the able leadership and guidance of the official trustee, Mr. Ira Stratton, the

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"foreign children of this western province are now coming into their own."] Mr. Stratton is a big man in every sense of the term. He possesses strong executive ability, which, coupled with an intense enthusiasm for the betterment of child life generally, is enabling him satisfactorily to solve the most important educational problem before the people of Manitoba to-day. He has taken charge of school districts in foreign settlements "which have not or cannot be satisfactorily managed by a board of school trustees." The annual report of the Department of Education for 1916 contains many interesting accounts of his work. It states "that the appointment of the official trustee has had a most salutary effect, and has done more for educational progress among foreign-speaking people than any other move of late years."

Inspector Herriot, in referring to the progress made in the same year, says, "The repeal of the bi-lingual clause of the School Act has been fruitful of better English in the schools in foreign settlements. No drastic changes have yet been enforced, and in many cases the same teachers have remained in charge of these schools; but there is an improved attitude and a general strengthening of English that is very desirable."

Inspector Walker also reports most hopefully of work done in the bi-lingual schools, which, he says, are showing marked improvement in English. "Formerly very little could be done by an inspector examining any grade below IV. In

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several schools pupils in Grade III can now read and write English fairly well." Other inspectors report similar progress.

From what has been said it is apparent that considerable progress has been made towards the introduction of a common language in our western schools. It may also be inferred that much yet remains to be done before the foundation stone of our new national life is well and truly laid. That this will be done—and well done—no one need doubt, as there are scores of patriotic men and women who are consecrating their lives to this great and noble task; and the supreme need at present is an addition to their number, which will undoubtedly be realized as the urgency of the appeal makes itself more strongly felt.

LA further word of admonition may not be out of place. It is surely manifest that the greatest agency in racial assimilation is the common or public school. This is the great melting-pot into which must be placed these divers racial groups, and from which will eventually emerge the pure gold of Canadian citizenship. For two outstanding reasons only the common school can accomplish this splendid work of racial unification. In the first place the Church, the only other great socializing agency, stands divided, and, unfortunately, denominational sects are prone to regard each other's activities with considerable suspicion; in the second place the common school exerts its supreme influence over youthful minds at their most impressionable stage of

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development. In an efficient common school system, thoroughly efficient in every sense of the term, lies the satisfactory solution of this great national problem. For manifest reasons the elementary parochial school, with its disintegrating influences and elements of separatism, must also prove a detrimental factor in the achievement of this great end.

CHAPTER VIII.

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A CHILD has a capacity for *language*, not for *a language*. If an infant, born of Japanese parents, were reared in a home where nothing but Ruthenian was spoken, he would undoubtedly speak nothing but the language of his foster parents. The children of American missionaries born in China often speak Chinese with greater freedom and fluency than they do the language of their parents. Why is this? (Simply because the child learns most quickly the language he hears spoken in the society in which he lives.) If the child of the Pole attends a school where the other pupils speak nothing but Hungarian, he, too, will soon speak the Magyar tongue. (Similarly, if children whose maternal tongue is German, or Ruthenian, or Swedish, attend a school where teacher and pupils speak nothing but English during school hours, they will soon become conversant with the new language. Hundreds of cases might be cited from the experiences of teachers in urban centres to show the rapid progress made by "foreign" pupils under teachers who speak no language but English.) The following extract from a letter written by Mr. R. H. Cowley, Superintendent of Toronto schools, will

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emphasize the absurdity of the claims of those who champion the cause of bi-lingualism as the ideal method of teaching languages:

"Though we have a large foreign population in the public schools of the city, no difficulty whatever is experienced in making them conversant with the practical use of the English language. These children are taught in our schools *solely through the medium of English*, and in a few months they are able to hold their own, according to age and class, with any native children. For instance, beginners who, on the opening of schools in September, have no knowledge of English, are ordinarily able to speak English fluently in from two to four months.

"We have some largely attended night classes for adults of foreign tongue. In one school there is an attendance of five hundred, consisting of Hebrews, Greeks, Italians, Poles, Galicians, etc. These classes are *instructed entirely through the medium of the English language, and we find that their progress is more satisfactory and the attendance better, since we have ceased to use, as was the practice for a short time, the aid of interpreters and teachers who can speak these foreign tongues.*"

Mr. Sisler, principal of Strathcona School, in North Winnipeg, than whom no man in the province is better qualified to speak with authority on this subject, writes:

"As to the value of bi-lingual teaching, I am absolutely opposed to it so far as children are

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concerned. They should learn English as they learn their mother tongue, through actions, objects, and pictures, and the association of the proper words with ideas presented by them.

With adult pupils having a large vocabulary in their own language and a knowledge of its grammar, the skilful teacher, knowing the two languages, can help the pupil. In actual practice, however, I find, from experience in the night schools, that the foreign-speaking teacher usually gets poorer results than does the English-speaking teacher, the reason being that he makes so much use of the foreign language that the pupils do not learn to think in English.

"I base my conclusions on twelve years' experience in foreign schools, part of which was gained in a country district where not a word of English was spoken outside of the school-room."

Few students of the problem of language teaching will be bold enough to dispute the truth of the above authoritative statements, and similar encouraging conditions are known to exist in practically every other Canadian city.

It is in the rural districts of the West that we find the advocates of bi-lingualism endeavoring to exert their influence. Here the parents have not had an opportunity of seeing the rapid progress made by our New-Canadians in the city schools. Many of them are illiterate, and readily believe those who tell them that in order to teach their children English the teacher must have a knowledge of their maternal tongue. The result

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has been that in many sections of western Canada inefficient teachers have secured positions simply because they spoke a foreign language.)

In Manitoba, conditions became most deplorable, and thousands of growing boys and girls have entered manhood and womanhood handicapped for life owing to the prevalence of a far-reaching system of bi-lingualism. Under the able leadership of Doctor Thornton, Minister of Education, these conditions are fast being remedied, and reports from all sides emphasize the fact that most rapid progress is made where the teacher uses English as the sole medium of instruction.

The following extract from an article by a Manitoba school inspector, who knows the "foreigner" as well as any man in Canada, concisely explains the situation as it existed in that province:

What are bi-lingual schools? Briefly, such as have been accorded special privileges to teach in other languages than English, and to use the state school for the furtherance of political and ecclesiastical ends.)

"Previous to 1890 a dual system existed, the Protestant section and the Catholic, or separate school, section. The conditions arising from matters of taxation and location of children were very confusing. In 1890 the two sections were consolidated; all schools became state or national schools, and were operated as such until 1897,

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when a compromise between church dignitaries and political leaders was effected.

According to this pact, a portion of the school day was set aside for religious exercises, and the use of the French language and all other languages was authorized in the public schools.

"About this time there arrived in large numbers our enterprising neighbors, the Galicians. They did not know much about schools, and, if left alone, our Canadian schools would have been good enough for them.

"In their native innocence they were easily approached by silver-tongued agents of various interests, and prevailed upon to demand in the place of good, efficient public schools, a system of bi-lingualism, which, *after a trial of twelve years or more, has proved itself an unqualified failure* from an educational point of view.

"It was claimed by the advocates of bi-lingualism that the children of foreign origin could be better taught by a teacher of their own nationality and through the use of their own language. *Experience has shown beyond all question that this theory is a delusion. Abundant evidence goes to show that the use of his home language, either in bi-lingual readers or otherwise, is a hindrance to the child, and that foreign children make greater progress in the English-speaking schools than in the bi-lingual schools.]*

"Of the many reasons urged for the elimination of the bi-lingual feature of these schools, that of inefficiency should need no enlargement.



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The foreign child on our soil is not getting the education he is entitled to and that would enable him later to take his place as a citizen and give him a fair show in the battle of life. *The cry of the foreign child for better schooling must be heard and answered.* He is not a good friend to the foreign child who would perpetuate this weak and ineffective bi-lingual practice a single day longer than necessary, or in any way hinder the children of foreign extraction from obtaining a good, straight, common school education. The very best we can give will be none too good, and nothing but the best should be offered to these children."

Since the above was written bi-lingualism has been virtually abolished, and the non-English children of Manitoba are at last coming into their own. The progress made in the Prout school, in a Ruthenian settlement near Gimli, since its opening in the fall of 1916 has been phenomenal. Seventy-two children are enrolled, and a new school will shortly be erected. The lady teacher in charge is a Canadian, versed in only the English language, and *the pupils are gaining a knowledge of our language more rapidly than could have been possible under the old bi-lingual system.*

It is not intended here to enter into any lengthy discussion of bi-lingualism. The system has some advocates, but the fact remains that there are hundreds of Canadian public schools in districts populated by immigrants from

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European lands where "foreign" teachers cannot be obtained. It is also true, beyond the shadow of a doubt, that hundreds of these schools are successfully educating their pupils in English through the medium of teachers who speak that language alone. Further, it is very improbable that a single district can be found in which a yearly school has been in operation for at least three years, under a competent teacher, where the children who have regularly attended cannot speak fluent and accurate English. On the other hand, it would be *a very easy matter to find dozens of schools, which have been open for six years or more, with incompetent foreign-speaking teachers in charge, where the pupils speak very little English, and that little very poorly.* And it may be added that there is a unanimity of opinion among the school inspectors of Saskatchewan that the best results in non-English schools are accomplished by those teachers who use English alone as the language of instruction. This is also the view of the most thoughtful educators in Manitoba and Alberta.

[The greatest success has been obtained in the teaching of English by the Direct Method.] The object in studying any foreign language should be to gain the "effective possession of the language." Students will study French or German or Spanish in the secondary schools and universities where the old method is used, and after many years they do not gain that "effective possession." In France, educators have recognized

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this weakness, and foreign languages are taught by the Direct Method. [This name is given to the method of teaching a foreign language without the intermediary of the maternal tongue.] This method is by no means an innovation. It was widely used in the earliest times, and the Romans used it to study Greek. In the monastic schools of France, which existed in the twelfth century, the pupils were not allowed to use a word of French in the Latin classes.

[The Direct Method is a *natural* method, and this fact should always be borne in mind. When a little child is learning to speak he begins to perceive a certain order and regularity in the sounds used by his parents or other members of the family. He perceives that the same sounds are repeated when the same objects are pointed out. As he sits on his high-chair beside the dinner-table he hears the words "bread," "sugar," "tea," etc., used day after day, and soon he, too, points to these objects and calls them by name. As will be shown later, identically the same procedure is followed in teaching "foreign" children by the Direct or Natural Method.]

[In order to attain success in the use of this method, the teacher must remember that "the ability to understand language is always ahead of the ability to use it, both in the race and in the individual." The truth of this statement is easily shown by a careful observation of the

* Sandiford: *The Mental and Physical Life of School Children*, p. 316.

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development of language in children. [The little child will understand and execute commands long before he can speak plainly. So it will be found that the foreign child can be taught very easily to shut the door or open the window in response to commands given by the teacher long before he himself can give such commands.] In other words, the idea always precedes the symbol.

It is very probable that the infant at first does not hear words as such. This is also the case when the foreign child first hears English spoken. No doubt he hears what James calls "one great blooming, buzzing confusion," out of which the various separate words emerge only after they have been heard many times. [Keeping this in mind, the teacher must recognize the value and need of repetition. The same combinations of words must be used in exactly the same connection, again and again, until the sounds become familiar to the pupil's ear. The teacher should speak slowly, with clearness and expression.] Take, for example, the sentence, "That is a box." The foreign pupil at first hears a sound something like "thatisabox." Then the teacher uses other sentences, such as, "That is a book, That is a ball, That is a bell," and so on. Then the pupil perhaps has the idea of two parts to the sentence, "That is a" and "box." At a later stage he discovers the four words, "That—is—a—box."

The next point to be borne in mind—and its importance cannot be too strongly emphasized, since upon it depends the success or failure of

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any effort to teach foreign pupils to speak English with any degree of rapidity—is that, “since language is wholly concerned with the conveyance of ideas from mind to mind, the unit of language must everywhere be the sentence. When a single word is used it has the force of a sentence, and many persons return to a similar stage when giving commands.”* The infant whose vocabulary is very limited points to the object and says “ball,” meaning “That is a ball.” The little foreign child of school age will point to the object and in his own language can use the whole sentence. So in giving him the English the full sentence should be used.] Point to the ball and say, “That is a ball,” rather than the mere word “ball.” Many writers on this subject advise that a number of names of objects be taught first, but it is just about as easy to give the child short sentences from the very beginning, and, besides, this is psychologically the proper mode of procedure.

The concept, it is true, is an implied judgment, or series of judgments, and may be expanded into a considerable number of sentences, so that there is no need for any serious quarrel with those who advocate the use of the “word” method in teaching language to beginners. But it is undoubtedly true, as already stated, that the unit of language is the sentence. We usually express our thoughts in sentences, and hence the child should acquire

* Sandiford: *The Mental and Physical Life of School Children*, p. 317.

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such facility at the earliest possible age. Through the use of sentences he acquires the correct order of the words and greater precision in thought before expression is attempted, and enlarges his vocabulary at the same time.] Only on the ground of alleged difficulty to the child may the sentence method be attacked, but such objection, experience has demonstrated, is not a valid one. Teachers who use the sentence method affirm that even in the initial stages it is not too difficult, while at the same time it seems more natural than the word method.

By way of illustrating these two methods the work of two teachers in adjoining school districts may here be considered. The class of beginners in each school was composed of Ruthenian children, ranging from five to eight years of age. In the first school the "word" method was used exclusively, and at the end of five days the pupils were able to point to the following objects and repeat their names in English: box, chalk, black-board, pencil, desk, chair, window, door, stove, floor, pen, and a few others. In the other school, where the sentence method was used, at the expiration of a similar period, the children understood the following questions: "What is your name?" "How old are you?" "What is that?" "Where is the book?" "What have I in my hand?" "How many hands have you?" and "What do you see?" The answers to these, given by the pupils in excellent English, were as follows: "My name is —," "I am — years old,"

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“That is a box, pencil,” and so on, “The book is on the desk,” “You have a book in your hand,” “I have two hands,” “I see a book.” An equal number of hours was spent in each case, and the teachers possessed about the same teaching ability. It must be admitted that in the latter case more satisfactory results were obtained.

The free use of objects is necessary during the early stages, and the teacher should aim to have on hand as large an assortment as possible of the things commonly used in the schoolroom, in the home, and on the farm (*vide* Chapter IX). If it is inconvenient to have the objects, as would be the case in teaching the names of the larger farm implements, pictures of these should be obtained. A still better way would be to take the pupils to a neighboring farm and show them the binder, mower, or threshing-machine, at the same time giving them the English names. Similarly, in teaching names of trees, flowers, grasses, birds, etc., no better scheme can be adopted than for the teacher to take her pupils on an excursion over the prairie or through a nearby bluff. And in the same way the school garden might be used in acquainting the pupils with the English names of flowers, vegetables, or grains. It should always be borne in mind in this objective teaching, as in all other in the early stages, that only names which the child will frequently use should be presented. In the case of wild flowers, for example, it is sufficient if the prairie child gets the names of such flowers as are common in his

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own district, and it would be ridiculous to burden his mind with the names of flowers that grow only in the torrid regions. These he will get when he begins to read for himself.

[Much can be taught incidentally. If the teacher greets the children each morning with a cheery "Good morning," and dismisses them each afternoon with a "Good evening," she will soon find them greeting her in the same manner. Politeness can best be taught by polite language and conduct on the part of the teacher. These foreign children are intensely imitative, and this point cannot be too strongly emphasized.]

[Memorization of short nursery rhymes, memory gems, and songs should be introduced from the earliest stages. The teacher should endeavor to have the child understand the general meaning of the selection to be memorized, but it is not necessary that he should be able to paraphrase it. The mere fact of his being able to repeat it fluently brings with it a certain pleasure and a certain power which makes the next task so much easier.] A teacher once had each of six boys, representing as many foreign nationalities, memorize a verse of "The Choice of Trades."* At first the verses were recited without much grasp of the meaning, but after they had been shown how to "act out" the parts of the farmer, shoemaker, blacksmith, etc., the full significance of the whole stanza was soon revealed. The writer recently

* *Vide* Chapter II.

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visited a school where there were present thirty-five Ruthenian children. Twenty of them had been at school only a few months, and when he asked if they could sing, a dozen hands were raised immediately. When asked what they wished to sing, one little seven-year-old lad suggested "Never Let the Old Flag Fall," while another called for "Tipperary." They sang these and sang them well, although few of them could explain the meaning of the words line by line. This was not to be expected. How many English children who sing these patriotic songs can do much better? [The foreign pupils should also be asked to memorize short prose selections, and dramatization in the junior grades can scarcely be carried too far. By the acquisition of a store of literary gems the ear is trained, the apperceiving mass enlarged, the child's interest in the language and confidence in his own powers to express himself in English are increased, while at the same time a foundation is being laid on which may later be erected a better literary structure than would otherwise have been the case. A few examples of suitable rhymes and memory gems will be found in Appendix "E."]

[The teacher should at an early stage introduce various games. Some of these might be played during school hours, and others during recreation periods. At first the games should be such as to call forth the motor activities of the children, such as "Fill the Gap" or "Cat and

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Mouse.”* [The teacher should take part and direct the pupils, and English words should be systematically introduced.] The writer found baseball an excellent game, and such expressions as, “You’re next,” “Run fast,” “You’re out,” “That’s a good strike,” “John, take the bat,” and others of a similar nature, were readily mastered by the pupils. There should be a liberal assortment of materials for playing games at every school.

[Regular drills in the pronunciation of certain sounds, syllables, and words found difficult by the non-English children should also find a place in the daily work. The teacher should make a list of these difficulties as they are observed, and constant and persistent attention should be paid to them until they are mastered.] The Scandinavian child will find trouble with the sound “ch”; the Ruthenian pupil will usually say “de” for “the,” and “dat” for “that”; while the German boy or girl will insist upon pronouncing “very” as “wery.” Some mechanical devices may at times be adopted. For example, in the case of the word “that,” the pupil might be asked to say the word, commencing with the tip of the tongue held tightly between the teeth. The correct pronunciation will follow an attempt to repeat the word. By firmly placing the upper teeth on the lower lip it will be found impossible to give the above-mentioned barbarous pronun-

* *Vide Syllabus for Physical Exercises (Stratheona Trust).*

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ciation to the word "very." Other mechanical exercises of the mouth, tongue, and throat should be introduced, the object being to make supple the vocal organs, which are not used in these specific ways in the maternal tongue. [Care should be taken to correct each mistake made by every pupil. Speaking in chorus will be found particularly useful and beneficial in obtaining good pronunciation during the first year.]

[The teacher must remember that interest is the most powerful incentive to effort in any direction. The pupils must become interested in the study of English, and to this end there must be enthusiasm on the part of the teacher.] "He must sketch, describe, and illustrate with vividness in order to secure and maintain the interest and attention of his pupils. [He must urge, through concrete examples, the necessity of their learning English, the many advantages to be derived from having a knowledge of this language, and the serious disadvantages in this country of being unable to understand, speak, or write it. He must earnestly encourage them to put forth personal effort in making use of the language on every possible occasion.]"

Advocates of bi-lingualism hold that abstract terms cannot be taught without recourse to the child's maternal tongue. In answer to this it may be said that during the initial stages very

* Manual on Teaching English to French-speaking Pupils (Ontario Department of Education).

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few such terms need be taught. Such teaching is not necessary, even in the case of the English-speaking child. The ideas of goodness, beauty, happiness, etc., and their opposites are appreciated and at least partially understood by the child long before his English vocabulary is wide enough to admit of his defining them. The case is not different with the "foreign" child; the same principle applies. It is very doubtful if any conscious and deliberate attempt should be made to introduce abstract terms during the early years of school life. These may best be introduced incidentally, and, as already stated, the child may appreciate their meaning without being able to define them in equivalent terms. It will be sufficient if the pupil is able to use and define abstract words in the senior grades, and it should not be forgotten that the rational procedure is from concrete to abstract, from simple to complex.

The foregoing paragraph may appear superfluous to many readers. Why argue a principle which is so manifestly self-evident? The answer emerges in connection with the alleged validity of the theory advanced by those who attempt to justify occasional resort to the pupil's maternal tongue for the purpose of teaching abstractions or illustrating a nice distinction in the use of words. After all, even the occasional use of the mother tongue of the pupil in the teaching of English is a mild form of bi-lingualism which is rapidly passing into disrepute in pedagogical

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circles. While it would not be a heinous sin to use the pupil's mother tongue in such instances as those mentioned above, Rosenkranz's dictum that "man is by nature lazy," should not be forgotten. The practice of those teachers who yield to temptation and follow the line of least resistance rather than exert themselves to clarify a situation by the use of English only, is derogatory to the best interests of English teaching in our elementary schools in "foreign" communities. Thus the clauses in the school ordinances of Alberta, Saskatchewan, and other provinces, prescribing English alone as the language of instruction are justifiable on pedagogic as well as national grounds.

A careful record should be kept by the teacher of all the English sentences taught the non-English pupils during the early stages. Haphazard, desultory teaching cannot but result in failure. Success depends upon a building-up process, gradually adding to the child's previous vocabulary. Professor Eaton, of the University of Saskatchewan, emphasizes the necessity of this. In a recent article, appearing in *Queen's Quarterly*, he says in part: "The brilliant exterior of the Direct Method must not make us lose sight of the foundation work, patient and methodical, the mechanical vocal exercises, the ceaseless repetition of phrases. But the drudgery of the method comes at the beginning, in the first period; and the second period, the time for developing the

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literary and critical faculties of the pupil, is rich in interest for master and pupil alike."

One of the commonest mistakes made by teachers in teaching English by the Direct Method is that they flagrantly violate the psychological principle of proceeding from the known to the unknown. In other words, they are too verbose, and use so many new expressions in rapid succession that the child is bewildered and discouraged. A teacher, who was conducting a beginners' class in a Ruthenian district, was heard scolding a little girl in words such as these: "Mary, I'm surprised at you. Don't you recollect what I said to you yesterday?" Poor Mary stared blankly at the teacher, and she probably recognized only the words "Mary" and "yesterday." "Actions speak louder than words," especially in the initial stages of language teaching, and it is a sheer waste of energy on the part of the teacher to make free use of terms that are not in the pupil's vocabulary. For example, although the child is familiar with the question, "What is that?" he is not likely to recognize the question, "Who can tell me what that is?" The same form should be used until the child becomes accustomed to hearing it. Then, and not till then, should another form be introduced, and this in turn should be similarly stressed before the introduction of a third.

School concerts should be encouraged by teachers in all non-English districts. The training necessary to prepare the pupils to read, recite,

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or sing in public is invaluable as a means of giving them confidence in the use of the new language. By inviting the parents to attend these entertainments, their interest in the education of their children is increased, and the teacher is afforded an excellent opportunity of introducing these new citizens to the social side of our Canadian life.) The experience of a brilliant young Saskatchewan teacher, who, previous to leaving for Europe to take a soldier's place with the overseas forces, was in charge of a Ruthenian school, will illustrate the significance of such gatherings. One month after he began teaching in Verenczanka School District he invited all the parents to visit the school. Nearly every man and woman in the district came and attentively listened to the various selections rendered by the children—all in the English language. The teacher spoke to the parents, urging them to send their children to school regularly, and this interest on the part of the teacher was thoroughly appreciated. He was asked to hold similar gatherings, and this he did regularly during the entire year. Teachers! this is the kind of work required of you in the foreign settlements. You must get acquainted with these people of divers nationalities and interpret to them what our Canadian citizenship means. The solution of the racial problem lies almost wholly in your hands; the future of our glorious country largely depends upon your attitude on this national issue.

¶ The remainder of this chapter will be devoted

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to outlining a suggested order of presenting material in the early stages of teaching English to the non-English pupils. A proper attitude—one emanating from a breadth of vision and a spirit of loyalty and patriotism—is the first necessary qualification of the teacher in the foreign school, and an attempt has been made to emphasize this. The Direct Method of teaching English has been strongly recommended as most satisfactory, and as space does not admit of an exhaustive treatment of the subject, no serious attempt will be made to go into details. It is hoped, however, that the following suggestive treatment will be of assistance to teachers:

By way of introduction it may be stated that either of two sets of conditions prevail in the non-English districts; the so-called "pure" condition in those cases where the pupils are entirely unacquainted with the English language, and the "mixed" condition in cases where the pupils have a partial knowledge of English. Manifestly the teacher's method of approach would vary somewhat under the above sets of circumstances. For instance, the child who already knows some English has a larger apperceiving mass and will make more rapid progress, while his aid should be enlisted by the teacher in assisting other members of the class who cannot speak any English. On the playground the pupils who have some knowledge of the new language should be encouraged to use English almost exclusively. But it is unnecessary to dilate on these conditions; the

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method of presenting material new to the learner is essentially the same in both cases. The difference, when such exists, is merely one of degree and not of kind.

In the first series of lessons names of *common* objects should be taught, the teacher introducing these in short sentences such as "That is a book," "This is a box," "This is a book," and so on. The following order of presenting these is recommended :

1. Names of common objects in the school-room, such as desk, blackboard, clock, pen, pencil, book, bell, etc.
2. Names of articles of clothing and parts of the body.
3. Names of articles, dishes, and foods used at meal time.
4. Names of articles purchased in stores, etc., etc.

〔 The pupils will soon become familiar with questions such as "What is that?" and "What is this?" and a full sentence answer should always be insisted upon. All names of objects can be taught in this way. 〕

In the next series of lessons the adjective may be dealt with. Doctor Sandiford says, "The *adjectival* function can be traced from the age of one and a half years onwards," and it seems natural to provide the non-English child with words to describe the objects he has been

* For plans of lessons *vide* Appendix "D."

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studying. Names of colors, such as red, white, blue, yellow, green, etc., may be introduced first. Later words denoting dimensions, such as long, short, wide, narrow, thick, thin, etc., and those referring to qualities of objects, such as pretty, ugly, good, etc., may be taught.

The pupil in the early lessons should be familiarized with terms denoting certain physical activities—running, jumping, walking, etc. A good type of question to use here would be “What is the boy doing?” the answer being, “The boy is running, jumping, walking,” and so on. The method to be used will readily suggest itself. The teacher runs across the front of the school-room, at the same time repeating the words, “The teacher is running,” or a boy, who is familiar with English, is asked to run before the class, and the teacher remarks, “The boy is running.”

Adverbs may now be introduced, such as slowly, quickly, loudly, quietly, etc. A boy walks slowly across the room, and the teacher says, “The boy walks slowly.” The boy is asked to quicken his pace, and the teacher then says, “The boy walks quickly.” The pupils readily grasp the meaning of the new words, and are eager to make use of them.

The pronouns will prove a source of trouble at first, but with patience and perseverance they will be mastered. There is no need to be discouraged, as their correct use is seldom found even among English children before middle school-life. These should be taught in groups

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of two or more, as their significance is best brought out through sentences involving comparison and contrast. For instance, the teacher says: "I (pointing to herself) give you (pointing to pupil) the pencil." The teacher might then remark, "You give me the pencil." The pupil performs the act with the expression, "I give you the pencil." In a similar manner the words he, she, him, her, we, they, them, their, and so on, may be introduced. The teacher should vary the devices to suit the occasion, ever remembering that conscious repetition, which should never be allowed to deteriorate into a monotonous chant or sing-song, is necessary, if these words are to be indelibly impressed on the memory and function in the child's oral or written expression.

It is recommended that this idea of contrast and comparison be carried out in teaching prepositional phrases. The pupils should be made familiar with some such type question as "Where is the book?" and such answers as "The book is on the desk, in the desk, under the desk," and so on, these ideas being brought out by the teacher placing the book in the various positions and accompanying the activity with the proper expressions, as, "I put the book on the desk, in the desk, under the desk," as the case may be. The pupil may then be called on to perform the same actions, and on the teacher asking, "Where is the book?" he should soon be able to answer, using complete statements as suggested above.

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Connecting words, such as conjunctions, are introduced largely in an incidental manner, their meaning and use becoming subconsciously fixed in the child's mind. Such words have reference to what Professor James speaks of as the "transitive" states of consciousness, or "thought's flight to a conclusion." Their purpose is merely to lead to the "substantive" or resting-places, and hence their introduction should be incidental.

Many successful teachers of non-English children follow the excellent practice of devoting one period daily to an exercise in "conversation," when each child is asked to relate in English some of his own experiences at home or school. All the grades from the lowest to the highest take part in this interesting exercise, the value of which cannot be estimated too highly. Children who have been studying English for a few weeks have given sentences such as these: "My father was cutting hay yesterday," "My brother went to town on Monday," "I saw a nest in a tree this morning," and so on. [The older pupils will relate short stories, and the teacher should exercise the greatest care in correcting all errors in English.]

It is unnecessary to elaborate methods of introducing other forms of expression, as the underlying principle should now be clear. The correct use of I and me, past tense and past participle, shall and will, case forms, and so on, will be developed indirectly through frequent practice;

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while eternal vigilance in the correction of errors should instil the necessary language habits in the pupil without the aid of any so-called rules.

So far nothing has been said in reference to the formal teaching of reading to non-English pupils. The problem, however, is not a difficult one. There is nothing mysterious about the workings of the mind of the "foreign" child which would justify any special treatment of this phase of thought expression. When the child understands and can express orally such simple statements as are mentioned above, it is natural that the formal writing and reading of these statements should be introduced, and the procedure now becomes the same as in the case of pupils whose maternal tongue is English. In other words, reading and writing may be introduced as correlative with and supplementary to simple oral expression. It should never be forgotten that reading is the expression of living thought, and hence, whether the pupil is "foreign" or English-speaking, every word used should be meaningful to the child. Furthermore, the pupil should not only have mastered all the language forms, but should have grasped the idea or picture contained in the sentence as a whole before being called upon for oral reading. For instance, in the sentence, "The bird sings in the tree," it is not enough that the pupil should know the words "bird," "sings," and "tree," but the picture of "the—bird—singing—

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in—the—tree," should be clearly grasped before effective oral expression is attempted. This simple pedagogical principle, which is too frequently violated, applies to the teaching of reading to pupils of all nationalities, and the writer need make no apology for again emphasizing its vital significance if stilted, mechanical expression is to be avoided.

CHAPTER IX.

THE TYPE OF TEACHER NEEDED.

MARION BRUCE was a young Scotch-Canadian girl, and, when the writer first met her, she was acting as a grocery clerk behind the counter of a large departmental store in a prosperous western city. She was not satisfied with her work, and often stood dreaming of a wider field of usefulness. As she faithfully performed her duties, she was impressed with the ignorance and illiteracy of many of the "foreign" customers, and this, no doubt, encouraged her to think of entering the teaching profession. She appealed to the nearest school inspector, and he offered her a position in a Ruthenian settlement. She accepted, and zealously set about assisting in the important work of Canadianizing these people.

The Jarodnofski school had been in operation for nine years, and none but unqualified teachers had taught there. The Slav's natural disrespect for the gentler sex caused many sneers upon the arrival of "de Miss teacher." But still they wondered why a bright, handsome, neatly-dressed, young Canadian girl should desire to come out to teach "Galicians." They decided to await developments—and they came thick and fast, as will be seen.

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The new teacher decided to occupy the teacher's little furnished cottage, which had been erected on the school grounds, and her little sister came to live with her. It was a dismal, lonely spot where this school had been erected. Sloughs and swamps could be seen on every side. It was the haunt of the frog, the wild fowl, and the prairie coyote. But there were human beings there, scores of them—illiterate, ignorant adults, sad-faced women bent with toil, and over eighty little children, who were rapidly settling down to live the expressionless lives of their elders. This young girl knew all about these conditions before accepting the position. They were rather disheartening and uninviting, but here was a chance for real service, a chance to live a life, an opportunity to develop and guide and save. Here was one of those big burdens of this world which one must meet and shoulder before one can lay just claim to the smile of the Master.

Thousands would have faltered and turned back, satisfying themselves with performing a less arduous task; but this brilliant young Canadian girl accepted the challenge, and a crowning victory was hers.

The little cottage was cleaned up, and the schoolhouse prepared to receive the children. On the opening day a dozen little boys appeared at the school door. Their eyes opened wide with surprise when "de grand lady" met them with a welcoming smile. She shook their dirty little hands, and they smiled in return. Surely this

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was a strange teacher! Surely she was not a Canadian! Once or twice in their short lives they had visited the nearest town, and had stood on the street corners and watched "de grand ladies" pass by without noticing them. Yes, this was one of them, but not like them, after all. This one was interested in them. She had smiled and shaken hands with them. They were happy. They carried the glad news home to their parents and to their brothers and sisters. They sat up late that evening talking about "Miss Teacher." That night they dreamed of bright sunlight and beautiful flowers.

During the next few days many more boys came to school, and many girls, until the enrolment reached forty. The teacher spent most of the first week in encouraging the children to habits of neatness and cleanliness; showed them how to care for their hair and how to comb it; many patches were sewn on torn garments, and several cases of skin disease received attention. She followed no printed rules or course of study. We have none in Canada to meet such conditions. As she did this she expressed herself in simple English, and the children soon began to make use of sentences in the new language, for only a few of them could speak any English, and that but poorly.

When this introductory work had been completed, the teacher began in earnest to train these New-Canadians for happy and useful lives. She realized that most of them would and should

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remain in that district all their lives. They would have to take the places of their parents as tillers of those broad sections, and house-keepers in those little homes. But this land was not being well cultivated and these homes were small, unsanitary, filthy mud shacks, in which the pig often occupied as much space as the child. These children must not work as their parents were doing, and the school must lead in bringing about the change. This young teacher realized that such sordid conditions must not be propagated. There must be better methods of cultivation, better breeds of cattle, more spacious and sanitary homes. These children must not grow to manhood and womanhood with no knowledge of the language and life of Canada. Marriages of girls fourteen years of age must not be so common among these people in the next decade. These boys, when they grow to manhood, must stand erect, as a result of proper physical development; they must be trained to love the truth, abhor obscenity, and respect womanhood.

All these thoughts flashed through our young teacher's mind as she daily performed her beloved duties, and as she steadily gained more and more the love of her little charges, as well as the respect and esteem of the illiterate adults of the community. The children made remarkable progress in English. Only the Direct Method, of course, was used. The pupils were surrounded with an atmosphere that fostered a spirit of inquisitiveness and anxiety to learn to



THE BABY SHOW.

Healthy New-Canadians of Ruthenian parentage.



THE TYPE OF TEACHER NEEDED.

A large class of Ruthenian children under an enthusiastic young Canadian girl.

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speak the language of the teacher. All sorts of pictures were placed on the walls and distributed among the pupils—pictures of the birds of the neighborhood, the wild animals of the prairie, the trees and flowers and weeds and grasses of the school district. There were pictures of birds' nests, farm implements, farm animals, buildings, men, women and children. On one wall were placed several large framed pictures depicting events in British history. These the young teacher had obtained through the local I.O.D.E., to which she belonged, and which had loaned them to the school. Later the trustees purchased them. Then there were large portraits of the King and Queen, the Premier of Canada, the Premier of the Province, and other Canadian statesmen. At first these did not mean much to the children, but as their knowledge of English improved, they gradually began to show their admiration for the pictures. Carefully graded lessons in civics brought out their significance as time went on.

There were collections of grain and seeds, miniature sets of dishes, samples of tools, nails, locks, keys, and a hundred other things likely to be found around a farm home. It will be seen that this teacher realized very clearly that children should be taught English by equipping them with a vocabulary which they would have occasion to use daily. She had thrown aside the text-book prescribed for *all* children at this stage—rural, urban, foreign, or English. It was,

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perhaps, a fair book to place in the hands of a city child. It was likely prepared with the city school in view. Is this not the case with most of our school readers? In this reader this young teacher found short, jerky sentences which told stories about "pug dogs," "clam-shells," "fat feet," "ferns," and "birch trees." She realized that these pupils needed stories about *their own* daily experiences.

In teaching arithmetic she took exception to the apparent attempt made by many makers of text-books on the subject, to make the pupils qualify for peanut vendors or banana peddlers. Her problems dealt with buying and selling eggs, butter, poultry, or cattle. In geography she presented maps of the province, the Dominion of Canada, and the British Empire. She clearly pointed out to the pupils that the country from which their parents came was eighteen times smaller in area than Canada. This was a surprise to the pupils. "Beeg country, Canada," exclaimed one little fellow; and next day his Ruthenian father came to the school to find out if what his little boy had reported regarding the size of this new country was true. The whole district was interested, so the teacher invited the parents to come to the schoolhouse, and she would tell them something about their new home. They all came. The building was crowded, and much surprise was shown as the teacher explained, in simple English, about Canada and its great resources, and one of the trustees acted

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as interpreter for the many who spoke no English.

A night school was conducted during the winter months, and over thirty men and women came three and four evenings a week to learn to speak, read, and write English. They made rapid progress, and to-day there are but few men in that district who cannot at least write their own names. On Saturday afternoons a score of the mothers gathered at the schoolhouse, and the young teacher taught them to sew and cook. Later the trustees provided a sewing-machine, and for a time the teacher taught dressmaking. To-day there are many sewing-machines in the district, and most of the mothers can run them without assistance.

One day in the early spring, the trustees were called together, and the teacher, now firmly established in their confidence, outlined plans for the further improvement of their school. As a result of this interview a new stable was built, a fine cooking outfit, cooking utensils and dishes were purchased, and a table and benches for the use of the pupils at their noonday lunch were provided. A good supply of canned goods, rice, beans, sugar, cocoa, tea, and other non-perishable goods was placed in a cupboard for the use of the pupils in preparing a hot dish each day. From this time on, owing to the increased interest on the part of the pupils, remarkable progress was made. The teacher showed two boys or two girls how to prepare the special dish, and all

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were taught, in turn, how to set the table and wash the dishes. Many of these children had never used forks or knives, or even spoons. They were shown how to use these properly; table etiquette was also taught, and during the meal the pupils were encouraged to discuss interesting phases of their school life, while the teacher told stories about sugar, tea, cocoa, rice, etc. On one occasion the trustees were invited to luncheon, and words cannot describe their pleasure at seeing their children, formerly dirty and unkept and uncouth, now with clean hands and faces, sitting around a neatly-arrayed table, and chatting intelligently in English about life at the school. Surely these were not the same children who had for two, three, and even four summers reluctantly trudged daily to school, only to return home at night having a greater dislike than ever for both the teacher and the institution! Here in six months these same children had learned more than they would in six—yes, sixty—years under the old style of teacher; and, besides, the people of the whole district had received a glimpse of a wider life.

But there is more to tell. A workshop was built behind the school, and a carpenter's bench, with a full set of tools, was installed. The teacher had learned a few things about handling tools, but a friend of hers, a carpenter, consented to spend half a day showing the boys how to use the different tools. They soon learned. Most boys do. Tremendous interest was aroused. It

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was decided that half-a-dozen boys should work together and make a bookcase for the school. They did it, and, on the advice of the teacher, the trustees paid the boys ten dollars for their work. They were then saving considerable on a much-needed bookcase. This money was expended in purchasing other tools and supplies. Many came to see the famous bookcase, and suddenly there arose in that little district a great demand for bookcases. One was needed in every home. How had they ever done without them? The boys set to work and made them, and here again the home and school joined hands. Numerous other things were made—bird-houses, windmills, storm windows, flower-boxes, and scores of other useful things.

Then there was the school garden. A large plot was ploughed by the chairman of the board, and, after being well harrowed, was mapped out to represent a township, with its sections and quarter-sections carefully marked by paths. Each child had at least one miniature quarter-section; some had half-sections, and a few had whole sections. Vegetables, grains, and flowers of various kinds were planted. A number of rhubarb roots were placed in another plot, and these later supplied fresh rhubarb for many of the mothers who had none at home. Some of it was preserved by the girls, under the teacher's direction, and used for the school luncheon. A hedge of lilac and caragana was planted along the front fence, and also around the garden plot, while the soil was

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prepared along a narrow strip on the other sides of the grounds, so that trees could be planted the following year. This was done, and to-day over five hundred trees of various kinds are growing on the school grounds.

Enough has been related to give the reader an idea of the remarkable response on the part of the Ruthenian people when, as has been stated elsewhere, a strong type of Canadian manhood or womanhood is placed in their midst. This young lady, through illness, had to leave the grand work in which she was engaged, but she had sown the seed which cannot but bear fruit as the years roll by. There are several teachers doing similar work in our western schools, but they are by far too few in number. *We can never properly solve the rural school problem in the Ruthenian districts until we obtain more teachers imbued with the same missionary spirit as this young girl*, whom the writer considers the "type of teacher needed." How, in his opinion, we can get them will be set forth in the reforms suggested in a later chapter of this volume.

CHAPTER X.

THE "FOREIGN" TEACHER.

IF one glances over any list of teachers in any Canadian province, but more especially those of the West, he will find many names of foreign origin. The Icelander, the Russian, the Jew, the Hungarian, the German, and the Pole—each is represented in the teaching profession. Perhaps in no other country, except the United States, are such conditions found. Surely, when the education of the young is entrusted to representatives of so many divers peoples, there is great need of these teachers being uniformly and well trained, if there is to be any unifying principle underlying their important work. Assuredly each must be carefully prepared for his important task, must himself be a true and loyal Canadian, and a lover of Canadian ideals, if he is going to assist in solidly laying the foundation for the Canada of the future. The only logical way of training and educating our New-Canadians to be loyal and patriotic citizens is to place before them in the public schools strong types of Canadian manhood or womanhood. This must be insisted upon in every foreign settlement throughout our Dominion. It will not suffice to place a half-educated "foreigner" in charge

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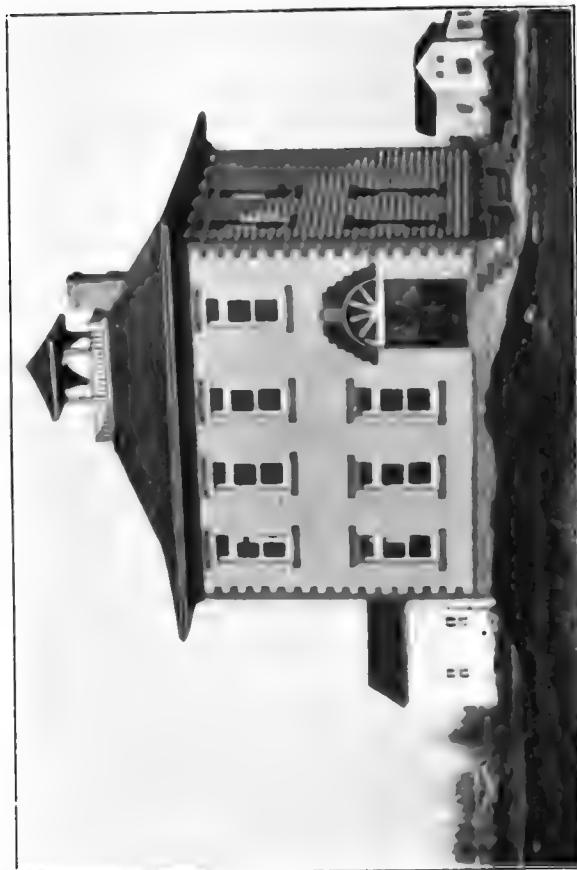
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X of this work, as has been done in too many cases. The mere teaching of English is not the most important part of a teacher's work in our non-English schools. This should be but a means to an end.

It is quite true that in many instances qualified teachers could not be obtained, and schools would have remained closed, had not "permits" been issued to "foreign" students with very low academic standing. It is also true that many of these students did faithful work, and "broke the ice" for the qualified teachers who came later. In many districts it was practically impossible for female teachers to obtain comfortable boarding-houses, while in some districts English-speaking teachers took little or no interest in the foreign people.

In the Western Provinces special training schools have been operated by the provincial governments, at which Ruthenian and Polish students have been prepared for work in foreign schools. These have undoubtedly been productive of some good results, but their usefulness has now passed away, and in the Province of Manitoba the authorities have ceased to operate them.* If the same amount of money had been spent in special normal courses for properly qualified English-speaking teachers, to prepare them for missionary work in these foreign settlements, undoubtedly much better results would

* The special classes for non-English students in Saskatchewan have recently been discontinued.



A MANITOBA SCHOOL AND TEACHER'S RESIDENCE.

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have been obtained. However, this system has no doubt been beneficial during the pioneer stages in many settlements, and we must be prepared to acknowledge the part played by some of these immature teachers in the solution of this problem. In the annual report of the Saskatchewan Education Department for the year 1915, Inspector Stevenson, who has had charge of the Regina Special Classes for non-English students, writes as follows:

"Most of the students were successful in getting schools, and it is very gratifying to read the reports which they received from eight different inspectors. In nearly every case their work was rated as quite satisfactory. Following are some extracts from these reports:

"1. Teacher—Neat, bright, energetic, earnest, uses good English and respectable methods, manages class well.

"2. Teacher—Keen and energetic, drills with great vim, believes in repetition by pupils, makes good uses of devices, has a business-like way and uses good judgment in individual and chorus work.

"3. Teacher—Earnest, enthusiastic, has fair teaching ability; manner and dress O.K.

"4. Teacher—Very much interested in his work; friendly attitude toward pupils; fair scholarship; maintains good order and discipline; manner and dress proper.

"5. Teacher—Making splendid progress.

"6. Teacher—Patient, persistent, interested;

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gradually improving in speech; energy, teaching ability, class management, manner and dress O.K.

“7. Teacher—Interested, enthusiastic, anxious to succeed; scholarship somewhat defective; manner and dress O.K.

“8. Teacher—Most careful, painstaking and enthusiastic; teaching ability greatly improved since last visit; discipline, manner and dress O.K.

“9. Teacher—Doing much better work than expected; satisfactory on the whole.

“10. Teacher—Doing fairly good work; lower grades making fairly good progress; earnest, zealous and painstaking; manner and dress O.K.

“11. Teacher—Earnest, energetic, enthusiastic; good teaching ability; maintains good discipline; pupils are making satisfactory progress.

“12. Teacher—Earnest and sincere; general work good; some improvement in English since last visit.”

It may be noted that these students are not allowed to take charge of schools where there are any English children. Many of them have left the training school and have entered the secondary schools to complete their non-professional standing.

In a few cases that have come under the writer's personal observation, most creditable community work was done by Ruthenian teachers. One young man called together the parents and ratepayers on Sunday afternoons, and

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"short lectures were delivered on useful subjects, such as 'The Dominion of Canada,' 'The History of England,' etc. The people listened very attentively, and the schoolhouse was usually well filled."

Another teacher conducted night classes for the teaching of English; still another organized a literary society which prepared programmes for concerts in aid of the Canadian Patriotic Fund. Others have aided in conducting school picnics, fairs, and athletic contests.

The teacher of foreign parentage who is properly qualified, and who, in many cases, may be considered a valuable acquisition to the profession, is on an entirely different footing. He has passed through our elementary, secondary, and normal schools, and, from his contact with Canadian students and teachers, he can reasonably be expected to have gained a knowledge and appreciation of our citizenship. Should he go back to the foreign settlement and assist in Canadianizing his own people? If he has high enough qualifications, he usually prefers to take a school in an English-speaking community—if he can find a position. Most students of this question believe this to be the ideal procedure. If these people have brought something to contribute to our civilization, we should find out what this "something" is, and we should, from a sense of duty to our own children, encourage them to become acquainted with these New-Canadians. We should accept the properly qualified teacher of foreign

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parentage as teacher of our children. No one can deny that before many years inter-marriages between Old-Canadians and these New-Canadians will be quite common. They are becoming more so every day. Shudder as we Anglo-Saxons may at the thought of it, our descendants are more than likely to marry Poles or Bohemians or Ruthenians or Russians, as we now call them. We must assume a different attitude on this question. The superintendent of a city school recently refused to engage a teacher who was an honor graduate in English and history, and thoroughly qualified, "because he had a foreign name, and the parents might not like it." It would be useless for a Yaremovich, a Bojarski, a Basarabowicz, or a Niemczyk to apply for the majority of the schools in English-speaking settlements, no matter how excellent their qualifications might be; and yet the people of these same English-speaking districts will spend hours and days and weeks worrying about racial assimilation. The result of this refusal is that these teachers must return to the foreign settlements, and the work of assimilation is set back. Let us mix up the various nationalities! Let the properly qualified Serbian teach in the Icelandic settlement; the Ruthenian in the English district; the Jew in the French; the Hungarian in the Welsh, and so on. The part that many of our Slavic fellow-citizens have played in the Great War may perhaps cause us to treat with greater consideration

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the properly qualified teacher whose name may end in a "ski" or a "vitch."

One of the reasons, perhaps, why the teacher of foreign nationality is not welcomed in the English district is because he often speaks with a slight accent. Is it not quite reasonable to expect that when these people of various nationalities intermingle freely with us that our language will be more or less affected? This is to be expected. The English spoken in Canada in the years to come will be somewhat different from that of to-day. Not long ago the writer, upon visiting a school in a Welsh settlement, found the teacher speaking with a pronounced Welsh accent, although she was of Scotch descent. Dozens of other similar cases might be cited. Intermarriages will aid in producing this change. The child of the Slavic mother and Scandinavian father, who attends a public school taught by a teacher of French descent, will speak English with a peculiar accent. These changes will, of course, be slight, but they are bound to come—in fact, are here now. And, after all, is this not evolution?

It is very difficult to get a correct estimate as to how many of our New-Canadians are taking advantage of higher education, but an examination of the lists of candidates for departmental examinations in Saskatchewan for the years 1912 to 1915, inclusive, reveals some interesting information. It is quite probable that similar conditions obtain in Manitoba and Alberta. These

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examinations for the most part lead to the teaching profession, and we are justified in assuming that the majority have, temporarily at least, entered upon this work.

Fifty-nine "foreign" students wrote on first class and senior matriculation during the above period, and 38 were successful; 227 wrote on second class and junior matriculation, and 143 passed; 246 wrote for full third class diplomas, and 144 obtained them; in third class, part I, there were 345 candidates, and 200 were successful, while 172 wrote on third class, part II, and 141 passed.

Thus it may be seen that, during these four years, 666 New-Canadians obtained teachers' diplomas at the non-professional examinations in the Province of Saskatchewan.

In connection with the grade VIII, or high school entrance examinations, we have been able to obtain the following information:

Out of a total of 10,279 candidates during the years 1912 to 1915, inclusive, 1,215 were of foreign parentage, or approximately 12 per cent.; 70 per cent. of the latter and 74 per cent. of the former were successful. It is gratifying to note that there has been a steady increase in the number writing each year.

Many of those taking the teachers' examinations came to Canada as children, and have had to struggle very hard under most adverse conditions in order to obtain an education. The autobiographies of two of these New-Canadians, who

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have received their education in our schools, should form a fitting conclusion to this chapter. The first is an interesting life-story of a young Russian girl, who is now one of the successful teachers of the West:

"I was born in a small country town in Russia, seventeen years ago. My father was the resident manager of a large estate; but, considering the riches and splendor of the millionaire to whom it belonged, his salary was small. Notwithstanding, we lived quite comfortably, and, for my part, I don't remember having had one hopeless wish or one envious thought during the time we lived on the estate. My companions were my sister, two years older, and my brother, two years younger than myself. We three commanded a whole army of little peasant children, who were our staunch followers; and, outside of these, except on an occasional visit to town, we saw no one, and were quite oblivious to the world. There was an orchard back of our house, full of different kinds of fruit trees and flowers, and this was our paradise.

"So we lived, until there came one day, when my parents decided to go to Canada, that mysterious country far away. I remember the conversation among the grown-ups, people coming and going, the uncertainty and suspense that seemed to be in the air. I was very miserable during those days. No one was inclined to bother with me very much, and, being naturally of an

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inquisitive turn of mind, my curiosity suffered a great deal.

"At last, in May, 1904, father went away, and we were to follow six months later. By this time I had formed an idea of my own as to the place where we were going to live. Small wonder, then, that the moment I entered our new home in Canada, I turned to mother with a request that we instantly return. Things weren't at all like I imagined they would be. The house was small and rudely built of logs and clay, the furniture was mostly home-made, and everything was so different and uncomfortable.

"However, as time went on, we got more accustomed to the changes, changed our standards of comfort and beauty, and, little by little, acquired an entirely different conception. The country where we lived is about seventy miles north of Regina, and, while not too bad as far as scenery is concerned, was quite impossible for farming. It was, then, not very long before we moved to another part of Saskatchewan, and there father took up a homestead, built a tolerably good house, and we started the new life quite hopefully.

"I was eight years old before I started school. I had never gone to school in Russia, but had some instruction from my mother at home. Here they built a little schoolhouse about a mile and a half from our place, and put it in charge of a distant relative of ours, who, happening to be familiar with the language, and having been a



A LARGE GATHERING OF RUTHENIANS.

The teacher, one of their own nationality, is delivering an address on "Canada."

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teacher in Russia, received a permit and opened the school. I'll never forget my first day. The teacher lacked all the qualities that seem to be so necessary for a teacher in his position.

"We were all foreigners, without the slightest knowledge of the English language, most of us at school for the first time in our lives. As to method, I can't remember any signs of it. His characteristic quality was an alarmingly strong voice, which he exercised to its fullest extent, every day ending in a sore throat and a very bad humor. I can see myself yet standing tremblingly before him, struggling over a dreadfully difficult lesson, which I was supposed to read without the slightest idea of what it meant. I can also remember crying every other night, trying to commit to memory a page of prose which meant nothing at all to me, besides a lot of jarring sounds, one following the other. Those were hard days, indeed!"

"Then teachers were changed, and another type came. I won't attempt to relate all my experiences with these early teachers. This one turned out exceedingly careless, and sadly neglected his school, it being often closed for days, while the teacher was in town spending his time in his own way. I remember an interesting little incident of a humorous kind during his time with us. He never lost a chance to frighten us about the coming of the inspector. At last he came. It seemed to us that the whole world depended on the verdict that the inspector would pronounce

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upon our characters. So we took precautions to insure success. We were trained by our Hebrew teacher to say a different kind of prayer for each different thing, like bread, water, fruit, thunder, etc., but there was never yet a prayer devised specially for an inspector. So when we were let out for recess we consulted among ourselves, and decided that the prayer on thunder was best fitted for the occasion, and we prayed. He went away, seeming to be pleased as far as we were concerned, and we all knew why.

"After about four years on the farm we moved to Regina, and I attended Earl Grey School. My teachers there I liked very much, and their systems of teaching school were certainly an improvement on what I had been used to. I was at the school for only ten months, but enjoyed it immensely, and seemed to get along very well. But the tables soon turned!

"We moved to M——, and I started school there. Upon my entrance the first day, when I laid eyes on the teacher, I mistook her for the janitor, and addressed her accordingly. The only way to describe her, I think, is to call her an utter failure. She kept that school for three long years, growing more and more unpopular, until at last her career was ended, when she was forced by the trustees to leave the school in disgrace.

"Then came another, a modern and altogether different type. This new teacher was what they call a 'hustler.' Ambitious herself, she had the courage and resolution to carry out her projects;

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and the moment she stepped into the school her influence began to assert itself. She put me through the entrance, and with her I took the third and second class certificates. My high school life under her was full of energy and application. I worked for other reasons, but mostly to please her. Such was her influence over me that to this day she forms my ideal of womanhood.

"Coming to Regina, I started collegiate. Of course I liked it—there are very few who don't. I took my first class certificate last August and started normal in October."

Here is a young girl of seventeen. She began the study of English at the age of eight! In nine years she has passed through public school and high school and third class normal school! Surely this young teacher will materially assist in the problem of assimilation!

The next story is that of a young girl of Swedish parentage, who has been doing exceptionally good work in her chosen profession:

"In the spring of the year 1905 I said good-bye to my birth-place and home in Sweden. Although it is now over ten years ago, and I was then but ten years old, I can still picture every inch of that home.

"It was situated beside the river Angerman, and a mile from the town. The country around was mountainous. To one side was a high peak, from the summit of which you could see a city seven Swede miles distant. The summer nights

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were almost as light as day, owing to the midnight sun. Hardly an evening went by but that we children had a boat ride. We used to have to cross the river to go to school, and consequently we were quite handy with the oars.

“I do not know whether I can call that place a farm or not, as there was not much farming done in it. The lumber trade formed the chief occupation in that part of the country. Every spring there were immense masses of timber floating down the river. If I remember rightly, the farm was two Swedish miles square. It belonged to a land-owner, who, by the way, was my uncle. Still, however, he was no more lenient than a stranger, and I know father had to work very hard, especially during the winter months.

“We began to hear very much about Canada, the large wheat fields, fruit trees, and, what seemed best of all, that there were no mosquitoes or flies. Father studied so many books and maps of Canada that I believe he knew more about it than he did of his own land.

“Finally he decided to leave for Canada, in order that he might become his own boss and be able to work for his own interests; and in the year 1904 he set out for Canada alone. He was out here a year, and during that time he visited many parts of Canada, but decided on the valley, not for its beauty, but for its promising future. After he had arranged for a neighbor to put ten acres of the homestead into crop, he returned to



TEACHER TRAINING IN SASKATCHEWAN.

A group of Third Class Normal students who are helping to solve the rural teacher teacher training west in prairies. They deserve credit for work in connection with the School Farms. Various nationalities—English, Scotch, Irish, American, Danish, Norwegian, German, Hungarian, Russian, Swedish, Norwegian, Ireland, and Polish—are represented. Can you pick them out?

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the old country to bring the rest of the family over.

"We arrived in May, 1905, and, needless to say, the country was nothing like what we had expected. All were disappointed except father. The country seemed so bare and desolate, owing to the absence of trees.

"I found the first two years lonely in the extreme. Father was lumbering up in Prince Albert both winters. Our neighbors were four in number, of whom three were English-speaking. Their children had no love for us, and that simply because we were foreign; but little did they suspect that, although poor, we had sprung from a higher class than any of them.

"Finally, after these lonely years had passed, a schoolhouse was built, and I was more than delighted, although it was two miles away.

"During this time I had learned to say the English A B C, and also the numbers up to ten. I found this very easy, because they were somewhat similar to Swedish. I had had two years of schooling in the old country, and during that time I had learned to read the Swede language thoroughly. It is, however, much easier to learn to read than English, as it is read just as it is spelled, and there is only one sound to each letter. Moreover, I could do addition, subtraction, and some multiplication.

"When I commenced school here I did not know a word of English except 'yes' and 'no,' but still (after testing me at the blackboard) I

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was put into grade three in arithmetic and grade one in reading. I must confess that I found the reading very difficult, and for that I think I can justly blame the teacher. He started me on phonics, but that proved a complete failure. I could not understand the phonic method at all, because so many letters seemed to have so many different sounds. Then I was not taught the meaning of the words I was learning. Failing in this, the teacher tried another method, namely, he read the sentence over several times and then had me repeat it until I could pronounce each word correctly. I used to have to memorize these lessons in order to know them, and I may say I spent many long nights trying to learn them. Sometimes I knew what I was reading about and sometimes I did not, so they were not very interesting. I am certain that while I was in the lower grades I learned more language while out playing with the children than I did in actual school hours.

“I was twelve years of age when I commenced school out here. The school was closed for over five months every year. For about two months every summer I was compelled to stay home and work, and one year, on account of sickness, was unable to do any studying whatever.

“Then, seeing that I had a very poor opportunity of getting an education on the farm, I decided to go to town to go to school. I knew that I had a hard task before me, for my parents

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could not afford to pay for my board, and that I would have to work for it, but I decided to go.

"After I had succeeded in persuading my parents to let me go, I went into our nearest town, and there fortunately secured a good boarding-place with a doctor's family. I shall not mention what I had to do for my board, but I may say this, that besides working all Saturday and Sunday, I had to put in two hours of work every morning and two at night.

"I started this school in March, and I was in the sixth grade, but was soon promoted to grade seven, and, much to my surprise, at the end of the term I found I was the only successful one out of a class of four on the grade seven exams.

"I went home for my holidays, if I could consider them as such, rejoicing in the fact that I had accomplished something in the way of education.

"In the fall I went back to take up grade eight, and determined to continue. This year I stayed with a minister's family, working for my board in the same manner. I passed my grade eight the following June. I am certain I can put all my public school experience into about three years, that is, the English schooling.

"Having relatives in M——, I went there to go to high school, thinking I could more easily work for my board with them, but I soon found out that I was badly mistaken. I tried taking my full third in the one year, but I took sick, and was compelled to drop the part two a month

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prior to the examination. I finished part two the following year in my home town, under the same conditions as previously.

“If I succeed in my normal training, my desire is that I may get a position in a foreign settlement, for I think I could do more good there than in any other district. I have had to learn the language myself, and consequently I know just what difficulties these children will meet with, and shall be able to help them more than if I had had no experience in the matter myself.”

Here is another shot fired in the battle for a high type of Canadian citizenship. Let us add the name of this bright young Swedish-Canadian to the roll of honor of our Canadian teachers, who are “doing their bit” in Canada’s greatest civic battle—the struggle for a unified people.

CHAPTER XI.

THE EVOLUTION OF A NEW-CANADIAN.

THE great opportunities afforded the child of the immigrant in this new land, and the promising nature of much of this seemingly crude human material which may be moulded into enlightened Canadian citizenship under wise provincial systems of education, have already been emphasized. Cases are not wanting to show that these splendid opportunities have been grasped by not a few of these New-Canadians with surprisingly gratifying results, which indeed augur well for the satisfactory solution of this great problem of racial assimilation. The following narrative should prove interesting and illuminating as an example of what may be accomplished in this great work of human transformation under favorable environmental conditions; and undoubtedly the specialized environment of the public school is, as will now be apparent, the most potent factor in the process.

About fifteen years ago John Niemczyk, a Pole, emigrated to Canada from Austria and settled in north-eastern Saskatchewan, where he took up a homestead. A low, sod-roofed mud "shack" was built, and the newcomer, with his wife and family of seven children, settled down to lay the

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foundation of a new Canadian home. The struggle was hard for a few years. No member of the family knew a word of English, but the eldest son, Louis, then a robust lad of eight or nine, soon manifested a disposition to learn the new language. There was no school in the district, and the boy made little progress. After about five years other settlers came, and a new school was opened. Louis was then about fourteen years of age. The teacher was a young Canadian, who entered heart and soul into the work of teaching English to half a hundred foreign children, the majority of whom knew absolutely nothing of the language.

The young Polish lad attended regularly and made rapid progress in his studies. After two years he had advanced sufficiently to enter a high school. During the next summer, owing to the scarcity of qualified teachers, he was granted a permit to teach school in a "foreign" district. This he did with marked success, and in the fall he returned to high school. The following summer he was successful in passing part of the examinations for a third class teacher's diploma, and the next year he completed the work for this certificate. Several months were then spent in attendance at a normal school. After another year's successful experience, he pursued studies leading to university entrance, and obtained his junior matriculation with a most creditable showing. Another year was spent in teaching in a Ruthenian settlement, after which he entered



A NEW-CANADIAN OF POLISH NATIONALITY.

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the provincial university, where he is at present taking a course leading to degrees in Arts and Agriculture.

After graduating from the public school, he decided that in order to obtain a high school education, and at the same time assist his parents in erecting a new home, he must practise rigid economy. With this end in view he purchased a small lot on the outskirts of the town, and here built a "shack." In this humble dwelling he lived simply during his life at high school, doing his own housework and even baking his own bread. But this was not all. For two winters he kept with him a younger brother and sister, whom he looked after in order that they, too, might obtain the educational advantages afforded by the public schools of the town. This story of thrift, perseverance, and conquest may best be told in Louis' own words:

"I was born on the 17th of July, 1893, in a densely populated section of Austria called Trzynietz. This district is situated on the banks of the Olsa River, near the Beskiden Mountains, which separate the northern boundary of Hungary from East Silesia.

"In this busy centre I spent my first nine years, enjoying the beautiful mountainous scenery, the blossoming fruit trees, the chirping of birds, and the busy hum of bees. Not far to the north high draught chimneys towered over large structures, where the smelting of iron ore, the making of railway rails, and the production of

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enamel-ware provided occupation for the people. The heaving, hissing, puffing, and groaning of the powerful machines by day could be heard for miles around; while the nights were constantly illuminated by the reflection from the huge furnaces.

"My public school education began when I was not quite six years old. The first year of my school life was very pleasant and interesting, because I was learning something about the elementary subjects in my maternal language, which was Polish. I had mastered probably the most difficult stage of my work, when my father became greatly interested in the widespread emigration to Canada. It was true that he was facing a serious problem. However, the letters from Canada, which he received from his countrymen, told him of a land where justice and liberty abounded. He worked in a factory, and wished to escape the heel of oppression. He desired to break away from the landlordism, militarism, and high taxation. He longed to bring his family of seven to a land of freedom and greater opportunities. His desire became so intense that he finally decided to leave for the New World.

"In 1903, in the early spring, we started out on the long voyage in search of a new home. After a month of dreary journeying we reached our destination, which was Yorkton, Saskatchewan. This little prairie town was a lonesome, dreary-looking place in comparison with what I was accustomed to see. The late spring, the

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chilly atmosphere, and the absence of fruit trees grieved us all. Yet, in spite of all this, my father cheerfully located a homestead about twenty-five miles southwest of this point, and in a short time a little 'shack' stood in the wilderness. Day after day passed by, and we saw only a lonely hawk, or a prowling prairie wolf, but no sign of man. Gradually we forgot the hardships, though they were always present, and determined to accept the new conditions as cheerfully as possible. Occasionally I accompanied my father when he drove to town, and assisted him in purchasing provisions. Oh! how I longed to be able to converse in English! I made use of a Polish dictionary, but my pronunciation was far different from what it should have been. On many occasions I could not make myself understood, and was only laughed at. The organization of a school district in our settlement was very slow, on account of the ignorance of the people and the scarcity of English teachers. Finally my wish was fulfilled. A schoolhouse was built and *an English teacher was secured.*

"My primary school work in English commenced when I was fourteen years old. The attitude of the teacher towards his work, his method in teaching, and his strong personality stimulated in me a desire to continue the school work. Being under his influence *for one year and a half, I obtained an excellent elementary knowledge of the English language.* Now, I had a foundation to begin studies in the Regina training school,

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which was an inferior branch of the provincial normal school.

"After having attended during two winter sessions, I was fortunate enough in obtaining the equivalent to grade eight standing, and during the summer was permitted to take charge of a certain remote rural school. This was really of great advantage to me in securing the necessary financial assistance which I always lacked.

"The following year I was in a position to commence high school work at Yorkton, and succeeded in obtaining the third class, part I, academical certificate. As soon as the school session ended, I had the pleasure of teaching in a Bukovinian settlement near Theodore. The time passed rapidly, as I was intensely interested in teaching these children to speak English. After five months, I was again at Yorkton, planning my future school life. Consequently, I decided to build a 'shack' on a lot of my own. For a considerable time I was busy hammering, cooking, studying, and attending high school quite regularly. I now had a shelter of my own. I worked at everything cheerfully, and was well rewarded for carrying out my duties by passing my examinations for the second part of the third class teacher's certificate. The next year I obtained the teacher's third class professional license at the Yorkton normal school, and I secured a position in Homeland district, near the village of MacNutt. After having taught for eight months, I was able to finance a further



PATRIOTIC PRAIRIE "CHICKENS."

Ruthenian pupils of Caldervale S. D. (Sask.) who have raised chickens to help swell the Canadian Patriotic Fund.



**MR. NIEMCZYK'S LITERARY SOCIETY, FOLKESTONE
SCHOOL DISTRICT, SASKATCHEWAN.**

All the members were of Ruthenian parentage.



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course at the high school, and began to struggle with the subjects of the second class and junior matriculation, which I mastered in eight months. Then I packed up my books, dishes, and the necessary school equipment, and took charge of Folkestone school, which had an enrolment of forty children of Ruthenian parentage.

“There I spent fourteen months in teaching English to the non-Anglo-Saxon boys and girls, and stimulating the young and old, who took part in concerts, picnics, and entertainments. During the winter months I conducted a night school, where many of the adult members of the community were taught to speak, read, and write English. A young people’s society was formed and concerts arranged for in order to aid in patriotic purposes.

“After leaving this district I began my studies at the provincial university, where I have just successfully completed the first year of the six-year course in Arts and Agriculture.”

What a splendid record of obstacles encountered and overcome, of worthy ambition, of loyal self-sacrifice, and youthful devotion to duty in the pursuance of a grand ideal! For Louis’ ideal is to equip himself in order that he may be the better enabled to ameliorate the social conditions under which too many of his fellow-countrymen now live. Nor is it extravagant to assert that there are others of this young Canadian’s calibre who are consecrating their lives, in a greater or less degree, to the same noble task. While

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making no pretensions at prophecy, the writer does not hesitate to predict that before Canada has commemorated her hundredth anniversary of Confederation a considerable number of those guiding her national destiny will bear the Anglicized forms of such names as that borne by this splendid representative of our Slavic fellow-citizens.

CHAPTER XII.

NIGHT SCHOOLS.

ACCORDING to the Dominion census returns of 1911 there were 10.5 per cent. of the population who could neither read nor write. In other words, ten persons in every one hundred were illiterate, or a total of 663,453. Of the provinces, New Brunswick had the highest percentage of illiterates, viz., 14.05. Next came Saskatchewan, with 13.70 per cent.; Manitoba, with 13.31 per cent., and Alberta, with 12.72 per cent. The other provinces showed the following respective percentages: Quebec, 12.66; British Columbia, 11.61; Nova Scotia, 10.34; Prince Edward Island, 7.61, and Ontario, 6.51. In the Yukon and North-West Territories the figures were 13.58 and 69.25 per cent., respectively.

When these returns are compared with those of the 1901 census, a substantial decrease in the number of illiterates is shown in every province. These results show that the Province of Saskatchewan has led the other Canadian provinces in the matter of solving the problem of illiteracy, there being a decrease of 21.41 per cent. Of course, the heavy tide of immigration must be considered, but, taking all things into consideration a great deal of credit is due the educational

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authorities of this province. In Alberta the decrease was 17.84 per cent., while in Manitoba it was 1.24 per cent., and 13.23 per cent. in British Columbia.

Considering the question from another point of view, the 1911 returns show that 11.45 per cent. of Canadian-born males, 9.81 per cent. of Canadian-born females, 3.78 per cent. of British-born males, 4.13 per cent. of British-born females, 16.89 per cent. of foreign-born males, and 16.97 per cent. of foreign-born females, five years of age and over, could neither read nor write. These figures are rather startling, although it is likely that a large number of those included belong to the age of five or six, or the pre-school age. There is no room for doubt, however, when the illiterates of twenty-one years of age and over are considered. It was found that 9.55 per cent. of Canadian-born males, 3 per cent. of British-born males, and 16.56 per cent. of foreign-born males, of twenty-one years of age and over, could neither read nor write.

In other words, in 1911 there were in Canada 107,366 men who could neither read nor write, and 57,389 of these were foreign-born, while 37,745 were Canadian-born, the majority of whom were presumably of foreign parentage.

What is Canada doing to solve this problem? In Nova Scotia 24.89 per cent. of the foreign-born males were illiterate, in Manitoba 22.25 per cent., in British Columbia 19.12 per cent., in Ontario 17.82 per cent., and in Quebec 17.32 per

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cent. Saskatchewan, which had the largest number of foreign-born males in any Canadian province, viz., 96,781, had only 13.51 per cent. of illiterates, while Alberta, with 87,780, had 11.23 per cent.

It is quite evident that the Western Provinces, especially Alberta and Saskatchewan, are making earnest efforts to teach their adults to read and write. This has been largely done through the medium of night schools. The table in Appendix "G" will clearly show the work being done in the city of Edmonton, and the Alberta Government is to be commended for the substantial financial assistance given to this work. *That there should be a night school in every illiterate foreign community throughout Canada, and that the provincial governments should set aside generous grants to carry out this work, is surely not open to question.*

These people, particularly the adults, are anxious, in the majority of cases, to acquire a working knowledge of the English language, and it is merely necessary that we should meet them half way. The imminence of the problem need not be further discussed; their education must be a matter of serious concern, else our ideal of enlightened citizenship can never be realized. *The authorities should act at once, whole-heartedly and concertedly. Delay is more than dangerous; it is well-nigh criminal.*

Dozens of instances might be cited to show the ready response of these people when night schools

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have been established, but only a few need be referred to here. A few years ago the public school board of the town of Yorkton, Saskatchewan, opened one of these schools and engaged an expert teacher in the person of Miss Mary F. Legate to conduct the classes. The following is her report of some of the results obtained:

“The night school for the Non-English people opened on January 15th, 1913, there being fifteen students in attendance. When we closed in June eighty students had entered, and during the months of November and December sixty-nine new students enrolled.

“The students comprised workingmen, domestics, and mothers and a few boys, who, through force of circumstances, had been compelled to leave school. Nine nationalities were represented in our classes, the Ruthenians, Germans, and Doukhobors seeming to take the greatest interest in the work.

“The men seemed anxious to get along, and to have their families do so. One evening, when entering the school, two little children, followed by a man, came along. I recognized the children as day school pupils, and soon learned that the man was their father. On making enquiry regarding his education, the little girl in a plaintive voice said, ‘He never learned his A B C.’ The father attended most of last winter, and his cousin, who is more familiar with English than he, said that his boss said he was all right now,

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meaning that he could understand and carry out orders given in English.

“A young man came to the class in March. He spoke fairly good English, but had no knowledge of reading or writing in any form, and he was badly handicapped by deficient eyesight, being unable to see the work on the blackboard at all. His clothing was very poor and not clean; so much so that it was very unpleasant to be near him. I placed him at my own desk, where he could see a little work on the blackboard and where individual attention could be given him. I advised him to get glasses, directing him to a specialist in the town. He procured the glasses, but when asked if he could see better now, he said, ‘No, I cannot see any better.’ I encouraged him to continue wearing them, mentioning a friend of mine who had to become accustomed to hers before she could see well. He did so, and can see quite well now.

“A fee (later abolished) was now charged, and he asked to be trusted until he was paid, so of course this was granted. He had employment all summer, and he bought a new suit and has cleaned himself up so well that those who knew his condition when he came can scarcely realize it. He is now attending the day school, as well as the night school, and is in a position to help himself.

“One man asked if his wife might come, and of course permission was given. We had five married couples attending at one time, and they

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succeeded well. We have an old lady, who is fifty-five years old, who is learning to read and write, and it is surprising to see how she gets along.

“A mother and daughter are learning English in the same class.

“Many of these men are working hard all day, so find it hard to attend every night, the session being from seven to ten o’clock. The women often go out working all day, and find the school work a little tedious, but they come about three nights a week. Others have small children who must be looked after and who cannot be left every night.

“The domestics are allowed to attend three nights a week. Just here I might mention that great assistance is being given to some of the students by the mistresses of the homes, and this very much facilitates their progress in English. I shall enclose a number of sentences given by a young Norwegian girl, who has not been in this country five months. She fully understands each one, as I had her explain the difficult words to the class. Her mistress has shown a very great interest in her.”

The sentences enclosed were as follows:

“Miss Albertine Aronsen. Norwegian, not five months in Canada.

“There is a baby in our house, he is determined to get into the kitchen.

“I am very glad that the severity of the weather is moderating.

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“I must not neglect my study of English as I wish to learn it quickly.

“I consider the night school is a great advantage to anyone coming from other countries where English is not spoken.

“I heard that many articles of clothing are manufactured in Canada.”

“One form of exercise we have,” continues Miss Legate, “is to ask each member of the class to tell something new, if possible, that he or she has seen, or has heard, or has done, or to tell something interesting.

“One man said, ‘I saw some guys going down the street.’ At first I could not understand what he meant, but when he explained it, I learned he meant men or boys. On being told that that was poor English, he said, ‘I heard English fellows say that.’ This makes it very clear how careful we should be in speaking.

“During January and February some of us have visited sixteen of the homes of these people. Some of them were clean and comparatively neat, considering the difficulties under which they were working, the smallness of the houses, and the large families living in them.

“Others were not clean and were over-crowded. In one Ruthenian home, composed of two rooms, we found a man, his wife and child and wife’s sister, a girl of about sixteen, also three men, apparently relatives. The conditions here were very uninviting, indeed. The girl is a student

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in our school, and her personal appearance seems to be improving very much.

"In most cases the homes are bare and lacking in comforts of every kind.

"Our visits were well received by most of the women, and they seem to appreciate fully anything that is done for them, and they try to express their appreciation in gifts at the Christmas season. Several students brought gifts, which I hesitated to accept, but I saw that it would wound if I did not do so. A number of the class clubbed together and bought a beautifully-engraved gold locket and chain, and gave it to me. They showed good taste in anything they gave. One brought a muffler, and I said, 'That is just my color,' and he said, 'I saw the color of your hat.'

"I have found the students respectful and gentlemanly, and quick to pick up our English ways. Their customs, of course, are very different from ours, and in many things their ideals are different. They seem, however, to be ready to learn the good, and when asked to refrain from anything offensive, they have always seemed ready and willing to do so.

"Having the permission of the school board to open with the Lord's Prayer, I did so. One evening, at the close, a Ruthenian requested that I give them a prayer. I hesitated a little, but, on asking, I learned that nearly everyone present wished it, so I wrote the Lord's Prayer on the board, and all who wished copied it. We usually

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closed our school each evening with the National Anthem."

During the months of February and March, 1917, a night school was conducted along similar lines at the village of Rhein, Saskatchewan, where the population is largely of German nationality. The teacher, Mr. Geo. F. McAllister, thus writes of the work done:

"I opened the class on the first of February, and held it on Tuesday and Thursday evenings, from seven to ten o'clock. I had an average attendance of about twenty-five, consisting mostly of middle-aged married men, who had been denied the privilege of an elementary education. The majority of these were farmers living in the vicinity of the village, and some attended who drove in from the country, some coming as far as seven miles.

"I found most of them unable to read or write much English. A few were able to read, but poorly. In teaching English I used the Direct Method, and the subjects taken up were reading, writing, spelling, and arithmetic.* The last fifteen minutes each evening I left open for a free discussion. I tried to make the students feel that I was there to assist rather than to criticize, and although at first they were rather backward about asking for information, they soon took a lively interest in the work. It is remarkable the simple matters that puzzle these people, who do

* For a few reading lessons suitable for night schools, *vide* Appendix "F."

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not understand the laws, customs, and privileges of Canadian citizens. I have often felt that the blame lies more with us than with these people, as we are not making serious efforts to understand them and to enlighten them. There is a lack of sympathy for them.

"I believe that a teacher's greatest difficulty in teaching English to the non-English is a desire to proceed too rapidly, and, as a result, the pupils not only fail to follow the lesson, but it has a tendency to discourage them. 'Progress must be slow and thorough.' To realize this, let us place ourselves in their position, and try to learn some language of which we know practically nothing, and we shall soon find that progress must necessarily be rather slow.

"It was indeed remarkable the ambition and keen interest shown by these students. You could hear a pin drop at any time during the lesson, so great was their interest in the work taken up. If I failed to make the explanation clear, they would come to me after the class and ask for the explanation to be repeated. This I willingly did, and as a result we were sometimes still in the classroom until eleven o'clock. On a couple of occasions, when I closed school at four o'clock, I found some members of the night class waiting at the door with some problem which had proved too hard for them, and they were anxious to have it mastered before the night session began.

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“I endeavored to teach what I thought would be most beneficial to them. At the close of the session the majority could read quite fluently, although perhaps to some extent failing to grasp the meaning conveyed in the passage. It is hard for us to understand the many difficulties which confront a foreigner in trying to get a working knowledge of our language. What might appear very simple to one of our Canadian children in grade one, presents a serious difficulty to a man not familiar with our language, since there are many words we use in every-day language which, on account of their likeness to other words, in pronunciation confuse and puzzle them.

“As I stated above, I tried to teach what would be of most benefit to those attending. Apart from language, reading, spelling, writing, and arithmetic, I tried to make clear to them the different business forms and how to figure out the weight and price of grain and other produce, which they might have to buy or sell.

“There is no doubt but some of this work taken up failed to reach them as intended, but I am under the impression that they have retained the most of it. At first I wasn’t overly enthusiastic about the work, but I found it very interesting, and when I found those attending so anxious to learn, I took pleasure in the work.

“I may say, in conclusion, that the members of the class have surely shown that they appreciated my efforts. At the opening of the school

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I told them that I would devote what time I could spare to the work, and that the class would be free to every person. All I wanted was regular attendance and everyone to take a lively interest in the work. However, on the last evening of the night class one of the members, on behalf of the class, read a short address. Although perhaps not a masterpiece, it well expressed their appreciation and gratitude, and in it they assured me that if at any time they could do me a favor of any kind they would be only too glad to do so. After this they presented me with two boxes of choice cigars and about twenty-five dollars in money. I thoroughly appreciated the spirit in which they were given, and I have since thought that if we teachers in non-English districts exerted ourselves a little more in trying to help the adults of the district, we should not only assist them in becoming good Canadian citizens, but should ourselves be materially assisted by that broadening influence and feeling of satisfaction which accompany the performance of our duty to our fellow-men."

It is abundantly manifest that the day school in itself does not exert sufficient influence to reach all classes of the community requiring instruction in the English language. Furthermore, the night school, wherever introduced, has proved itself the most effective agency as yet devised for the solution of this phase of the non-English problem. It also follows that the more efficiently organized and supported these schools

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are, the more satisfactorily will they achieve the desired end. As has already been stated, our western statesmen and educational leaders would do well to give this vital matter more thoughtful consideration than has been given in the past. Night schools have demonstrated their usefulness, and should receive our moral and financial assistance in unstinted measure.

CHAPTER XIII.

*PAROCHIAL SCHOOLS.**

IT has been urged by many that with the acquisition of English there is danger of the children of foreign parentage neglecting or forgetting the language of their parents. In many cases instruction in the maternal tongue is given before they enter the public schools. This is especially true among the Scandinavian newcomers. Others endeavor to keep up the foreign language through the medium of private or parochial schools. The duty of maintaining these is urged upon the people by clerical and other leaders, on both religious and patriotic grounds. In the United States the Polish Catholic schools have an enrolment of over seventy thousand pupils. These schools endeavor to train the children "in religion and in the Polish language and Polish history, as well as in the regular public school branches." Some of these schools do very effective work, but the majority of reports tend to emphasize the fact that the training in English is weak and lacks thoroughness.

The Milwaukee *Press* (*Prasa*), a Polish

* For a lucid treatment of the legal phases of the language problem the reader is referred to the book entitled "Evolution of the Separate School Law in the Prairie Provinces," by G. M. Weir (W. J. Gage & Co., Toronto).

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newspaper, once held a competition in writing reportorial articles, and it was found that the best writers were those educated in Europe. The work of those born and educated in America was decidedly inferior, and the *Press* thus speaks of their contributions:

“They are poor writers because of the poor and faulty educational facilities. Being mostly orthodox Catholics, Polish parents are compelled to send their children to Polish parochial schools. All other schools, especially the public schools, are denounced from the pulpit and in the so-called ‘church press’ as ‘unchristian, pagan, and demoralizing institutions.’ Parents sending their children to any other but the parochial school are denounced, threatened, ostracized, even expelled from the Church, and their children are persecuted.

“With the exception of those where the priest himself is a sincere educator, the parochial schools are poor, many of them very poor, educational institutions. Reading, writing, arithmetic, geography, and history are taught in many of them rather superficially. On the other hand, many hours each day are spent for reciting catechism and church formulas, which is called ‘teaching religion,’ but it is far from being really religion.

“The result of such a poor system of teaching is that the Polish children, after spending six or seven years in the parochial school, can hardly pass an examination for the fifth grade in the

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public school—if they want to continue their education in the public school.

“The rule in most of the parishes is that the child shall not leave the parochial school until after first communion; and no child is accepted to first communion until after being thirteen years of age. It very often happens that a brighter child finishes all the grades in the parochial school at the end of his eleventh or twelfth year, but it is not allowed to leave the parochial school until it is over thirteen years of age. It is required to stay in the parochial school and waste one or two years doing nothing.

“In some parishes, so-called ‘high schools’ are established for those who have graduated from the parochial school. Not much of importance is taught in these so-called ‘high schools,’ their main object being to keep the children away from the public school.

“So you can see where the fault is: not with the Polish people, but with the Church authorities, who, by such queer means, compel the people to keep their children in ignorance.

“The Polish people realize this more and more. They demand better parochial schools, but their demands are ignored.

“Driven to desperation by the purposely poor parochial system, they do not mind any more threats, ridicule, and persecution; they see that their first duty towards their children is good schooling, and were the public school authorities not so slow in adding the Polish language to their

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curriculum in the Polish districts, half of the Polish children would now be in the public schools.

“Of course the Church authorities will deny that the system of teaching in the parochial schools is faulty, but you cannot deny facts and results.”

The problem of parochial schools in Canada has not as yet reached large dimensions, but it is here, and should be carefully considered in discussing the education of our New-Canadians. No one can deny that the principle underlying the parochial school is sound. Any parent has a right to have his child educated in any school or in any manner, so long as the latter is getting an education satisfactory to the state. Similarly the state has a right to see that the child is being satisfactorily educated. This necessarily involves some form of inspection of private or parochial schools. If the teachers are properly qualified, if authorized text-books are used; if the sanitary conditions of buildings and equipment are satisfactory; if the pupils are receiving an adequate education in the English language, and if the schools are thoroughly inspected at regular intervals by government inspectors, no one will wholly condemn the private schools. It is generally recognized that a parent may send his pupil to an Anglican, Methodist, Presbyterian, Lutheran, or Roman Catholic sectarian school, and the state should not interfere except to ascertain if the instruction is adequate to meet the

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requirements of the state system. In France there are several thousand private schools, but in every instance they are visited and inspected by the regular government inspectors. In other countries, also, we find this type of school, which may be regarded as the remains of the ancient reign of ecclesiastical despotism.

It is not to be wondered at that the immigrants who have come to Canada should endeavor to establish their own religious schools, but it is a remarkable tribute to their faith in Anglo-Saxon institutions that so few parochial schools have been established. There are, however, a few such schools scattered throughout Canada, and in some cases these are subjected to absolutely no government supervision or control.

James Madison (1751-1836), the fourth President of the United States, once said:

“A popular government without popular information or the means of acquiring it, is but a prologue to a farce or a tragedy, or perhaps both. . . . The best service that can be rendered to a country, next to giving it liberty, is in diffusing the mental improvement equally essential to the preservation and enjoyment of that blessing.”

The struggle for secular schools in the leading countries of the world was a long and bitter one. Education was for centuries a matter of family and church monopoly. A great many English people, as late as the beginning of the nineteenth century, believed that, in the interests of the public welfare, the poor should be kept in

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ignorance. The following expression of this theory has been often quoted:

“In a free nation, where slaves are not allowed, the surest wealth consists in a multitude of laborious poor; for, besides that, they are the never-failing nursery of fleets and armies. Without them there could be no enjoyment, and no product of any country would be valuable. To make the society happy and people easy under the meanest circumstances, it is requisite that great numbers should be ignorant as well as poor. Knowledge both enlarges and multiplies our desires, and the fewer things man wishes for, the more easily his necessity may be supplied.”

During the last half of the eighteenth century a new sentiment showed itself, which favored compulsory education, education of the poor, and national secular schools, and these principles were carried into effect for the first time in English education by the Act of 1870. Marvellous development has taken place since that time, and many writers at the present day attribute England’s wonderful display of strength in the Great War to this rapid progress in popular education.

In the United States the development of free secular schools was for years retarded owing to sectarian religious jealousies and the prevalence of private schools. Here, too, however, these difficulties have been largely overcome, and the education of the young has been made a duty of the state. There are, however, many parochial schools in the United States, and it is very

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undesirable that similar conditions be allowed to develop in Canada. In the year 1913 the Roman Catholics of the United States were supporting 5,256 parochial schools, and in the same year the Lutherans had under their control 5,883 such schools. The seriousness of such a state of affairs cannot be magnified, and a study of the development of non-sectarian education almost leads us to believe that we who dwell on the American continent are allowing conditions to exist in our midst which will not tend to promote a united citizenship thoroughly imbued with the principles of democracy.

The following experience of a young man of Polish parentage, who attended a parochial school in Chicago, and who later became a good Canadian citizen, will be of interest to students of this question:

“Born in Chicago, Ill., U.S.A., on the 16th day of November, 1892, I spent my first five years in that city, when my parents took me with them to Poland. There they spent a year, and on leaving for America they left me with my grandfolks, who wanted me as company and to educate me there, and then send me to America.

“Their plan failed, for when I was sent to a village school, one bright summer morning, and noticed how the teacher, who was an old soldier, was educating the pupils by the use of a cane, I made up my mind to run away from the school just as soon as I could get out doors. I proceeded accordingly.

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"My tears were strong enough to soften my grandmother's heart, and I was left alone from the school, but when my uncle was leaving, six months later, for America, I was sent with him to join my parents, who lived in South Chicago, Ill. My holidays were at an end, and my education began in a parish school.

"The first year of my school life was spent in a primary grade. There were 108 pupils in our room, all seated in old-fashioned desks. Our teacher, although a member of a Christian organization, did not act like one full of love when it came to punishing us for not being able to answer her questions.

"The following description of how we were taught reading will give you an idea of the system used:

"The class was asked to prepare a lesson. Then pupils were asked to read. Those who could read would take their seats, and those who could not had to go to the blackboard and stand there with books in their hands. After the reading lesson was over, those at the blackboard were punished by the teacher, who would give each of them lashes on the hands with a piece of raw-hide. Then they had to remain at the blackboard and prepare the lesson. After fifteen or twenty minutes the teacher would select a few of the pupils that were at the desks to go to those at the blackboard and examine their power of reading.

"Being a son of a laborer, I did not have the

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same privileges as the sons of butchers, saloon-keepers, pool-markers, etc., and was always treated like one of the inferior class by the teacher. How it was I do not know, but, although neglected as I was, I was ahead of the class in studies, and a good part of that year I spent teaching others to read. The second year was spent in grade II. I felt proud of the fact that instead of grade I, I was promoted to grade II, and expected to be on equal terms with the privileged class; but such was not my lot, and I felt hurt in my feelings when a group of boys from our class was selected to serve for church ceremonies, according to the —— Church, and myself omitted.

“The third year I spent in grade III. Fortune had favored me with a sympathetic teacher. Her name was Miss M——. She, too, resorted to the means of rawhide in punishment, and I used to get my share of it, but I liked her because she treated me alike with others.

“The fourth year was spent in grade IV, and brought me again face to face with the social distinction. Here I was the youngest in the class, but being of a common stock and unable to present gifts to Church and teachers, I had to work much more than others, and in case of punishment would get more of it than others.

“The result was that about two months before the end of the school year I went to public school instead of parish school, without my parents' permission. In fact, they did not know for some

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time that I was attending another school. When they discovered the real truth—well, I had some trouble over it. The treatment I received at the public school made me hate the other, and finally my parents consented."

In some parts of western Canada parochial schools have been established, principally among the Mennonites, the German Lutherans, and the Roman Catholics of a few nationalities. In several cases theological students from seminaries in the United States have been placed in charge. Unauthorized text-books are used, and the sanitary conditions are very unsatisfactory. No general system of government inspection has been introduced, and the instruction is, for the most part, given in the German language. Emphasis is placed on the teaching of Bible history and catechism, and in some cases *absolutely no English* is taught. Many of the teachers are not British subjects, and have little or no interest in laying the foundation for Canadian citizenship.

In one of these schools there was, until recently, an enrolment of over fifty. A visitor found twenty-five present, and only two or three understood the simplest English. Long, unpainted and uncomfortable "forms" were used for seats, each of which accommodated ten or twelve pupils. The walls were dusty and undecorated. The teacher was a "foreigner," who freely acknowledged that "he was bound hand and foot by his Church," meaning that a bishop in another country outlined the policy and system of education

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he was carrying out. Not a single child present had any knowledge of English or Canadian history, and not one of them knew a single line of any of our patriotic selections. It may be said that public schools have since been erected in this locality, and these children are now entering the dawn of a new era, in so far as their education is concerned.

At another western school, conducted by a clergyman—also a “foreign” citizen—over forty pupils were enrolled. When asked what was being taught in this school, the teacher’s reply was, “Church history, Bible lessons, reading, writing, arithmetic, and catechism.” This was all done with *German as the sole language of instruction*. Absolutely no English was taught. Here, again, the clergyman asserted that he was following out the instructions of his superior officers and his local church board. In several other cases the public schools have had to close temporarily owing to the opening of “German” schools in the same district.

Canada is as yet but in its infancy, and it is very necessary that conditions such as exist across the line and in Europe should not be allowed to exist here. The uninspected and unregulated parochial school is a serious menace to the healthy development of any nation, and it behooves our provincial statesmen to deal with this problem without fear or favor.

CHAPTER XIV.

THE SCHOOL FAIR AS A FACTOR IN RACIAL ASSIMILATION.

THE fact that thousands of our new settlers from foreign lands have been allowed to settle in large segregated areas throughout our Dominion has greatly retarded, and is still greatly retarding, the work of racial assimilation. Any movement to bring together the people of adjoining districts or settlements will result in an increased interest in each other, and no movement in our rural districts is accomplishing more in this important phase of general education than the Union School Fair, which is rapidly becoming an eagerly-looked-forward-to annual event in many rural parts of Canada. In the prairie provinces, where there is such a large number of "foreign" settlers, educators have been greatly interested in this work, and during the past two or three years remarkable progress has been made. During the year 1916 dozens of successful fall fairs were held in connection with the public schools, and the results tend to indicate that this comparatively new idea in rural education will form an important factor in the solution of the "rural problem."

As a concrete illustration of the school fair as a social and educative factor in community

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betterment and rural advancement, we shall refer to a series of fairs held in north-eastern Saskatchewan during the fall of 1916. Early in the spring, prize lists were issued by a central committee and fairs arranged for at fourteen different village centres. The rural schools in the vicinity of each centre were asked to co-operate in preparing exhibits for the fall fair to be held at this centre. Immediately there was aroused a wider interest in rural school life. The school and home gardens were carefully prepared, and throughout the year received careful attention. The drawing, sewing, and manual classes were conducted with a view to producing creditable work for the fairs. The children's exercise books were more neatly kept than ever before, and this sudden increased interest resulted in better and more thorough work in all branches of the public school course. Hand-work was emphasized as never before, and the work of hand and mind correlated in most encouraging fashion.

A visit to any of the hundred schools participating showed a better and more regular attendance, and a better school spirit prevailed generally. In addition to this, there was a wide interest on the part of the parents, thus bringing nearer to realization that most-desired, sympathetic co-operation between the school and the home. The teachers, too, profited from the opportunity afforded of meeting together regularly to discuss arrangements for the fairs, and a live interest in their work was manifested throughout

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the year. Trustees responded liberally to requests for financial and other assistance, and more than ever before displayed a marked interest in the performance of those duties which too often in the past have been but lightly regarded.

The fairs at the village centres were held on Monday, Tuesday, and Wednesday of the last week of September, and all the prize-winning exhibits were sent to the town of Yorkton, where a very large fair was held on Friday and Saturday of the same week. At each village fair from five to thirteen rural schools took part, with the result that one hundred schools were represented in the large central exhibition.

On the day of the fair the teachers were in the village early, preparatory to unpacking and arranging the exhibits. In many cases the parents provided conveyances to bring in the country children. The rooms of the village schools were tastily decorated with flags, mottoes and banners. All branches of school work were represented. Long tables were laden with choice vegetables grown in home or school gardens. Maps, drawings, specimens of writing, essays and exercise books, testified to work done in the schoolroom. Hand-work of various kinds, including paper-cutting, weaving, basketry, woodwork and modelling, formed a most attractive display, while the exhibit of bread, cakes, and pastry was most creditable.

At most of the fairs the older pupils were placed in charge of the exhibits, and readily

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answered any inquiries on the part of visitors. In this way they were getting a valuable training for after-life. At several centres girls from the senior grades served tea, and in this way collected substantial sums for the Canadian Red Cross and Belgian Relief Funds.

About four o'clock in the afternoon a concert was held, each rural school contributing two or three numbers to the programme. In this way the spirit of co-operation was still further substantially encouraged. Addresses by public men and prominent citizens of the various districts constituted another striking feature of these gatherings, and all who spoke emphasized the fact that "education is training for a happy and useful life."

Another noticeable feature of all the addresses delivered was the emphasis placed by the speakers upon the necessity of their children being taught at an early age to speak, read and write the English language. One speaker, born in far-away Sweden, said, "I've been thirty years in Canada, and I don't know good English yet, and I want my children to get what was denied me—a good English education in the public school." Another parent, a Bohemian by birth, remarked in broken English, "Me not know English good; me no go school. Me boy go school—learn English. Me glad." Others present similarly expressed themselves.

Eighteen different nationalities were repre-



DISPLAY OF COOKING AT A MANITOBA SCHOOL FAIR.

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sented in the schools participating in these fairs. At one centre children of Bohemian, Hungarian, Swedish, German, Belgian, and Polish parentage took part, and their parents mingled freely as they proudly examined the work of their respective children; at another fair boys and girls of Ruthenian, Scotch, Welsh, Assyrian, and English parents had their work arranged side by side on the long tables; but throughout the entire day the children used no language but English.

Each of the fourteen fairs was most successful, and the attendance of parents and ratepayers was very gratifying, considering that threshing operations were in full swing at the time. The following extracts from the reports of some of the teachers whose schools were represented are exceedingly interesting, and testify very forcefully to the widespread interest in this comparatively new phase of educational work:

“This was the first school fair ever held in L——, and great interest was aroused. Nine rural schools participated. There were over six hundred entries.

“The fair was exceptionally well attended. Five rural schools took part. Contests in singing and physical training added to the interest. Lunch was served to all present.

“The school board was very much interested. The trustees contributed money towards expenses, supplied materials for drawings, handwork, etc., and provided a conveyance for the children.

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"Those who attended were well pleased. They are already discussing plans for next year. It was a great day in our district.

"Our fair was a grand success. My twelve pupils with their parents attended. . . . I fully expect they will look forward with greater interest to next year's fair.

"The interest shown by the ratepayers and the school officials of the respective school districts encourages us to believe that the school fair is likely to develop into a progressive factor of educational work among the non-English of this province. The various articles made by the children were sold by public auction, and the sum of thirty dollars realized for the Belgian Relief Fund.

"Public addresses were delivered, and each speaker endeavored, by earnest appeal to parents and ratepayers, to inspire a wider interest in education and school life. In the evening the school was brilliantly lighted with gasoline lamps, giving an opportunity to all those who could not attend during the day to view the excellent exhibits, and it was evident, from the large number who crowded the spacious classrooms until a late hour, that the keenest interest had been aroused. It was surely very gratifying to those in charge to see parents who, after a hard day's work, had driven many miles in order to see the display of their children's school work. This is the first school fair to be held here, and its success has undoubtedly paved the way for

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even greater success in the future. Practically all the children of these schools are of non-English parentage."

At still another fair ten schools were represented. The report from this centre reads, in part, as follows:

"As the time for the fair drew near, the interest of the children was obviously growing more intense. Every effort was being made, every nerve being strained, to complete and perfect the work to be exhibited. On the morning of the great day, eager children thronged around and within the school building to place their exhibits in their respective classes. Yet amid all this eagerness, the spirit of competition was not rampant, but rather a mutual interest and delight in each other's accomplishments. This to us was a very pleasing aspect of the children's attitude and behavior. The large proportion of parents of foreign birth was very noticeable; thus one object of the school fair was being accomplished, in some measure, at any rate. What was regarded by the teachers rather in the light of an experiment is now an accomplished fact, and all have been confirmed in their belief in this new movement."

Another interesting report runs thus:

"The parents were much in favor of the scheme and lauded the efforts made in the interests of their children. One mother, who has four children attending school, said she had looked forward to our exhibition, but had no idea that there

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would be so much worth seeing. Several others expressed surprise at seeing what a collection of exhibits school children could display. Hopes were freely expressed that we continue our efforts along this line."

Many other reports might be referred to, and in every instance strong emphasis was laid upon the widespread interest aroused in the non-English settlers. Fathers and mothers who knew practically no English gazed in admiration at the work of their children, and it was clearly a matter of intense satisfaction to them to find that their children won many prizes. One father, born in an obscure Austrian village, took particular pride in showing his neighbors a miniature set of bob-sleighs made by one of his Canadian-born sons. "Me like dis country. Me no speak English. Me like my boy speak English," was his laconic summary of his views of his adopted country; and this is the view of the vast majority of our Slavic settlers. Shall we allow narrow-minded intriguers to interfere with these natural impressions of this land of freedom and opportunity? *Let the strong, ennobling guidance of upright, honorable Canadian statesmanship direct these people. Let every Canadian man, woman, and child take a deeper interest in the Canadianization of these humble sons of the soil!*

The prize exhibits from each of these fourteen centres were sent to the town of Yorkton, where



A MAGNIFICENT DISPLAY—YORKTON UNION SCHOOL FAIR.

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a very large union school fair was held. There were over two thousand entries, and more than one hundred teachers attended. The accompanying illustration gives some idea of the appearance of the interior of the town hall on fair day.

We shall never solve the rural problem in our foreign settlements properly until the home and school become more closely united, and work together for mutual improvement. In the busy life of the western prairie farmer too little time has been devoted to social and intellectual improvement, but every nerve has been strained to increase the cultivated acreage, and materialism has held sway to an alarming extent. The "foreigner" is no exception to this rule. Men who were content to farm a narrow strip in a small south-eastern European village are not long satisfied in Canada with a quarter section of land. Many hold whole sections, and some cultivate two or more sections. The foreign women, in too many instances, have had few or no opportunities for the development of womanhood according to Anglo-Saxon ideals, but are little better than slaves, who toil laboriously at the beck and call of inconsiderate husbands, whose lack of proper respect for womanhood is a heritage of darker ages. Great work lies ahead of us, as Canadians, to see that these women are given an opportunity to learn our language and to become familiar with our ideals of womanhood and motherhood. Reader, let us meditate for a

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moment on this simple little story, so brimming with tenderness.

A young Canadian teacher, with a heart as large as the prairies, took charge of a little school in a Ruthenian settlement. He became intensely interested in these people. He visited their homes. They were amazed to find a young Canadian so interested in "foreigners." He won the hearts of all, young and old. One day a Ruthenian mother lay dying. She asked to see "Meester Teacher." He came and sat beside the rough bunk that served for a bed. She took his hand and, with tears streaming down her toil-hardened face, in broken English she said, "Meester Teacher, you good, you like my Mary—My John—Me want them go school—learn English—me go way—good-bye—me see you after." She died. Thank God, she first had a glimpse into the soul of a true Canadian. How many of these people are passing away, after years in our country, without having become acquainted with us, or we with them!

Just as the instinct of fear in the child may be modified and removed by education, so, in the case of the illiterate and superstitious among the immigrants to Canada, education in the wider sense will tend to remove these retarding influences. By encouraging them and affording them opportunities for intermingling with the more enlightened of the newcomers, and also with the Anglo-Saxon citizens, they will eventually see



SCHOOL FAIR EXHIBITS, MANITOBA.

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that life in Canada means something wider and richer than ever could be possible under that despotic control with which so many of them were familiar in youth. Can anyone who knows of the ancient enmity existing between Ruthenians and Poles conceive of a social gathering in some little Galician village at which these two peoples would meet on a friendly footing? Yet here in Canada this would be no unusual occurrence. The School Fair encourages this friendly relationship between peoples. Let the movement receive every encouragement, and may it be far-reaching in its scope! We have too long confined our idea of "fairs" to exhibits of dairy cattle, thoroughbred horses, fancy dogs, and horse-races. Let us in future devote more attention to the proper rearing of the youth of our land! Let us have children with strong, well-developed bodies and alert, carefully-trained minds! Let us turn our attention to this great problem of laying a solid foundation for the Canada of the future. There are in this vast Dominion thousands of these people from other lands, and they are multiplying at a very rapid rate. Comparatively few assimilative forces are at work. We are at that critical period which comes in the life of every nation, when fundamental principles of nation-building must be carefully outlined and as carefully adhered to. "The future of our country, to a very great extent, if not wholly, depends upon the next ten years in our elementary schools." If the children of these newcomers—the

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New-Canadians, in the truest sense of the term—
are not given a satisfactory education in the
English language, and are not properly intro-
duced to a knowledge of the best in Canadian life
during the next decade, we cannot expect to lay
solidly the foundation of future strength and
greatness. The School Fair will play a very
important part in this great work of national
consolidation.

CHAPTER XV.

SUGGESTED REFORMS.

IF the great problem of national consolidation is to be satisfactorily solved in the prairie West, a more thorough and uniform system of dealing with the non-English situation is undoubtedly necessary. In the opinion of the writer this problem, up to the present, has been attacked in a manner far too desultory and haphazard to augur well for its ultimate solution. One province has granted concessions which others have refused. Manitoba for several years allowed a pernicious system of multi-lingual teaching, which degraded her rural schools in many "foreign" communities to a condition of inefficiency and chaos, while across the boundary, in Saskatchewan, the law called for instruction in no language but English, with an exception made in the case of French. Why should not some system of uniformity in dealing with this problem be adopted in the prairie provinces? There are men and women throughout the West who have given much thoughtful consideration to the problem of Canadianizing these people. If three or four of these were chosen by the governments of the respective provinces to act on a joint commission which might meet at some central point, say

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Regina, and thoroughly discuss ways and means of how best to interpret to these newcomers our Canadian ideals and citizenship, it would undoubtedly be a step in the right direction. This commission might draw up a set of recommendations which should be of invaluable assistance to our provincial legislators in dealing with the alien problem. The question of uniformity of text-books for the western provinces has already been considered; the question of uniformity in dealing with the non-English problem is infinitely more important. At present we are more or less groping in the dark. In one Ruthenian settlement schools may be found where practically all the children speak English, and where the teachers are thoroughly qualified; fifty miles away there may be another Ruthenian community where the teachers are inefficient, and the pupils speak little or no English. Similar conditions exist among other nationalities. Why should such conditions be allowed to continue? The reason for this chaotic state of affairs is not hard to find. We have been guilty of neglect in not consistently and energetically attacking the problem. The gravity of the situation is apparent to all thoughtful westerners, and a thorough canvass of the whole problem would be enthusiastically endorsed by the majority of the electorate. Undue delay merely adds to the difficulty of the task and prejudices our duty to the rising generation of New-Canadians.

Some more satisfactory arrangement should

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be made whereby the teacher in the non-English community may be enabled to enjoy to a greater degree the social advantages which are now reserved largely for the teacher in urban centres. It is impossible for the teacher to do his or her best work in the school when handicapped by such domestic conditions as now prevail in many rural homes that "board" this important personage. The writer can vouch for the authenticity of the following illustrative cases:

The teacher in one non-English district boarded with a family which occupied a small, mud-plastered shack consisting of one good-sized room. The man, his wife, four children (one an infant), and the teacher, ate, slept, and entertained their friends in the one crowded room. No other boarding-place was available, and after a few months the teacher resigned.

In another district the teacher, a young Canadian girl, was asked to board with a family of "foreign" nationality. She was assigned to a cot in a large attic in which the whole family (a large one) slept. Of course, she refused to remain. It will be readily surmised that in communities where such conditions exist the question of securing and retaining competent teachers is one of the greatest importance.

Such conditions as the above are, no doubt, incidental to the early stages of pioneer life in any community, but up to the present the state has confined its attention largely to considerations of an intra-school nature. For instance,

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matters of sanitation, curricula, and teachers' qualifications have engaged our attention, to the almost entire exclusion of matters pertaining to conditions of extra-school life. At four o'clock the teacher is lost sight of. If she is on hand to teach at nine o'clock the following day, in a manner satisfactory to her employers (who are too often incapable of judging the efficiency of her work) or to the central state authorities (whose representatives in the field have in the past been unable to find time for the adequate supervision of her work), our departments of education and administrative bodies have considered their duty both to the teacher and community has been fulfilled. This conception is fundamentally erroneous, as will be manifest from the citation of such instances as those mentioned above. The teacher "existing" under such adverse home conditions cannot be expected to give the best or even good service to the important work of teaching. Is the remedy to be found in private or state enterprise? The writer believes that the latter can solve this problem in the most efficient and expeditious manner.

In many cases consolidated schools at village centres would provide a remedy. There is many a western village which contains only a small one-roomed school, while within a radius of five or six miles there may be half a dozen rural schools. A graded school in the village, with three teachers, would produce more satisfactory results educationally than are at present obtained

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from the seven teachers. Our provincial governments should carefully look into this phase of the "foreign" question, as consolidation—where the above conditions exist—would largely remove the difficulty of securing qualified teachers.

Another reform that might result in better teachers for the rural schools in non-English districts would be the establishing of consolidated residences for teachers at centrally located rural points. For example, there may be five rural schools within a radius of three miles. If a residence were erected at the central point, the teachers of these five schools might live there, and drive each day to their respective schools. This residence might be made large enough to admit of its being used as a community centre, where a night school might be conducted. One of the teachers should be a married man, whose wife would board the others, and the remuneration in each case should be such as would cover the extra expense of keeping a horse and conveyance. In some instances a post-office might be located at this centre, and in others a small general store. This scheme was suggested to the writer by an enthusiastic lady teacher who was interested in these people, and it is well worth the consideration of provincial educators. In the proper solution of the "foreign" problem in our rural communities the female teacher must play an important part, but it is impossible for her to live under the domestic conditions that obtain in many localities. Arrangements must be made

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whereby two or more of them can live together in a teachers' residence. In the opinion of the writer, it is very necessary that young non-English girls, especially among some of the Slavic races, should gain an insight into our social life by coming into personal contact with the best types of our Canadian women.

As an instance of how a young girl may be insulted and derided in too many "foreign" communities, the following true story is submitted:

A pretty little Ruthenian girl of sixteen, living in a western province, received nineteen offers of marriage during a period of eight or nine months. In each case she refused, and one rejected suitor, in order to obtain revenge, inserted an advertisement in a Ruthenian newspaper published in Winnipeg, to the effect that a young Austrian girl, who owned several head of cattle and a comfortable sum of money, desired immediate marriage. The young girl's name was forged, and during the next few weeks she received nearly two thousand letters, each containing an offer of marriage. Dozens of photographs were enclosed, and also postage stamps to the value of about fifty dollars. Answers were received from Irishmen, Scandinavians, Poles, and others. One of these, from an Irishman in British Columbia, is worth quoting:

"Dear —. I wold lik to correspond wit ye i saw in the paper were, you wont to mary i hav a nice plac here and i wont a wife am tird living



RUTHENIAN BOYS ON THE WAY TO THE FAIR WITH THEIR CHICKENS.



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alone i am on the Railroad i hav nic garden and a lif tim Job. Dear — am irish & wish you wold wright to me and Let me no What you are gone to Do & I will sind you my Photo you to hav dantee garden here this sommer now Be Sure to rite in English For that is all i can reed there is som Austrian Here the red the paper For me."

The poor girl could not very well have replied had she wished, as her knowledge of English was even more meagre than that of her Irish suitor.

The whole episode was considered as a joke in the community. Had the Ruthenian girl in question been a society leader, or even an ordinary domestic in one of our large cities, many columns of the daily press would have been devoted to lurid descriptions of the incident. Lawsuits would have been instituted and the perpetrator brought to justice. Such occurrences—and they are not infrequent—are merely manifestations of social conditions affecting non-English women that should receive our serious attention. What are the women of the West doing to assist distressed members of their sex among the foreign nationalities?

The urgency of the problem arising from the opposition of certain Mennonite communities to our public school system calls for immediate and thorough-going action. The Mennonite difficulty has retarded our educational advancement for more than a decade. The citizens of the West are thinking deeply on educational matters, more

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seriously, no doubt, than in the past on account of conditions arising from the present world struggle; and after the war it is altogether likely that the Mennonite and similar problems will be estimated at their true value by the majority of Canadian citizens. Professions of tolerance, when sincere, are highly commendable, but when uttered with an air of mock-heroic, self-imputed loyalty and lofty pseudo-altruism by politicians of all political stripes—as has too frequently been the case in the past—such hypocrisy cannot be too emphatically condemned.

It is altogether probable that the Mennonite problem would ultimately solve itself without any state intervention. By the time several of the older generations, who are chiefly responsible for the continuance of the present system, are gathered to their fathers, it seems probable that the natural processes of racial absorption and assimilation will effectively have done their work. But in the meantime are we, the trustees of the future and the guardians of the rights of the weak and the innocent, to stand by in apathetic indifference and permit these children of Mennonite or other parentage to grow up handicapped for life through ignorance of the English language. Reference has already been made to the Order-in-Council of 1873, under which the Mennonites have been permitted to enjoy certain religious and language rights in their schools. As there stated, this arrangement no doubt has a moral significance, the interpretation of which

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would involve an elaborate ethical discussion; but no government was ever justified in binding its successors to recognize and condone flagrant inefficiency. As a result of the above-mentioned agreement, the Mennonites are undoubtedly *morally* entitled to private schools, *but not to inefficient private schools in which no English is taught*. No tolerant citizen asks that the Mennonite schools be forthwith abolished, but it is demanded, and rightly so, that these schools should be effectively supervised and obliged to measure up to a reasonable standard of efficiency, if they are to continue to receive the recognition afforded them in the past. The sooner this problem is attacked the better will it be for all concerned, more especially for the Mennonites themselves.

As already pointed out, some excellent work has been done in non-English districts through the medium of night schools. Wherever these were introduced teachers almost invariably met with a ready response from the "foreign" people, who have evinced a strong desire to learn English. Our western governments should put forth every effort to encourage the establishment of night schools throughout the winter months in all rural non-English communities where illiteracy prevails. Liberal grants should be paid to encourage this very important work; teachers should receive special training to insure its success, and a carefully prepared series of lessons on civics, hygiene, agriculture, domestic science,

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etc., should be provided for their use. These people are waiting for us to assist them. How much longer are we going to delay?

There is a crying need for some system involving regular series of lectures to be delivered by competent speakers throughout the "foreign" communities. Addresses might be given on agricultural topics, home-making, etc. Moving pictures and lantern views of an educational nature would prove of incalculable value. Many of these people are intensely imitative. If pictures were shown in the most backward districts of progress made in other communities, there would arise an immediate desire to attain similarly high standards. In connection with our departments of agriculture we have lecturers and demonstrators who travel through the provinces in the interests of better farming and pure-bred stock. These men are doing admirable and necessary work; but the eradication of influences that stunt the mental growth of our people is of infinitely more importance than the eradication of weeds. Is it not high time to pay a little more attention to the educational welfare of our human stock? The returns may be of a less determinate character and considerably postponed in conscious realization, but the benefits ultimately accruing to the individuals concerned and to the state at large will be of a much more far-reaching nature. The average of public intelligence, more especially in certain non-English districts, must be appreciably elevated if many of our New-Cana-



A MANITOBA RURAL SCHOOL WITH TEACHER'S COTTAGE.

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dian fellow-citizens are not to remain the prey of certain unscrupulous manipulators in the guise of verbose political stump orators. During the course of a western political campaign, certain gullible "foreigners" were seriously admonished by a representative of their own nationality to the effect that, if a particular party were elected to office, their homesteads would be confiscated and that they would be despoiled of their personal possessions. The same speaker also alleged that the members of one of the opposing political parties "were spitting in the faces" of the people of his nationality. Furthermore, these statements were accepted as true. Surely something should be done to enlighten such credulous fellow-citizens and to render extinct this ignominious type of demagogue. Travelling lecturers of the type above suggested should do much to assist these people in arriving at a truer appreciation of our public questions and national ideals. The school is the natural community centre in rural districts, and if weekly or bi-weekly lectures during the winter months were provided there, for non-English men and women, beneficial results must assuredly accrue. For instance, a few lectures on elementary civics, even if delivered through an interpreter, should render impossible such disgraceful electioneering tactics as outlined in the episode cited above. Should not a start in this direction be made immediately?

Much emphasis has been placed during recent

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years on the teaching of household science in the public and secondary schools. In the cities specialists have charge of this work and the best modern equipment is used, but comparatively few rural schools are doing anything along this line. In certain non-English communities the need of such training is especially urgent. Home conditions are most deplorable—improperly cooked meals, poor ventilation, and disgraceful sanitary conditions being strongly in evidence. Too often children rarely have a change of clothing except when a garment becomes worn out. One teacher found a Ruthenian boy who spent his nights in a filthy stable, sleeping in the same clothes as he wore during the day. This is not an unusual case. Someone may say that these children are healthy. This is far from being true, as hundreds of them are growing up physically unfit for the vigorous pursuits of modern life. How many never reach maturity Providence only knows, but the numerous small mounds in many rural cemeteries in non-English districts bear silent testimony to the work of the grim reaper in these communities. Any census enumerator will say that it is quite common among some foreign nationalities to find that a very high percentage die in infancy. Let us investigate this problem, and ascertain what can be done for the conservation of child life in the backward settlements.

Why not have a teacher of household science, who would give instruction at regular intervals

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in a number of rural schools? She might have charge of this subject in all the schools of one or even two municipalities. Some such system should be encouraged by our provincial departments of education.* The simplest methods of cooking according to our standards are unknown to many of these people. The writer has seen a mother place an egg in a dish of hot grease, and when it had "cooked" so long that it much resembled leather, she fed it to her baby. A Ruthenian "teacher" once expressed wonder when he saw toast on the breakfast table, and asked, "How did you burn de bread?" The following extract from a letter written by a teacher in a backward Bukovinian district sums up the situation, so far as the attitude of these people in this matter is concerned:

"One instance of the interest taken might prove useful to you. I had a little spirit lamp or stove, and we preserved some fruit, made salad dressing and other things. One mother sent word by her daughter to the effect that 'if Miss A— wants anything, you may take it, for I don't know how myself and can't read, but I want you to know.'"

In many non-English districts trustees, who are illiterate and know little or nothing of the English language, are found in charge of schools. Many of them cannot read or write even their names. It is impossible for the school inspector

* Since the above was written arrangements have been made to carry out this idea in Saskatchewan.

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to discuss with them school reform, as they do not understand the simplest English. In not a few of these districts men and women of other nationalities may be found who would make competent officials, but the illiterate majority refuses to elect them. The writer believes that the authorities should introduce legislation to the effect that all rural trustees should be able to speak, read, and write reasonably good English of, say, a standard as represented by a grade four pupil. If men with these meagre qualifications are not available, the logical solution would seem to be the official trustee. Let us not be stampeded by over-weening "democracy" arguments, the haven of the astute politician when brought to bay. Business men are not so stampeded in the regulation of their interests, nor should an institution having for its special province the nurture and training of the human soul be left to the tender mercies of administrative guardians whose outlook on life is as comprehensive as is their knowledge of the English language.

It is the belief of the majority of Canadians that, as a result of the great crisis through which we are passing, Canada is to reap only good—"a true understanding of our national values and a chastened realization that a country composed of many peoples of widely different traditions will not of itself fall together into a unified nation." The present is a most opportune time to consider carefully a long-neglected policy. We must profit by the insight we are now getting

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into the "disruption and uneven growth" which is the result of a lack of national consciousness. Since the outbreak of the war it has come home to us very forcibly that Canada is a country full of unassimilated groups, with varying social ideals, varying languages, and varying ideas of Canadian citizenship and loyalty to the British Empire. The situation has been with us for years, but we have refused to face it with any definite national policy.

No one will deny that this is a very complex problem; but there are certain aspects of it, and certain methods by which it can be approached, which are comparatively simple and definite. There are really three groups of the non-English in this country. There is a small number educated in our language and familiar with our institutions, but who often possess double loyalties and sometimes dual citizenship. Again, there are many who, though born abroad, are naturalized citizens, speaking our language, knowing our institutions, who are thoroughly Canadianized. They "belong shoulder to shoulder with us, and it is an insult to group them separately."

There are, however, thousands and thousands of others with no understanding of our social standards and institutions, and, unless a different policy be adopted in the near future, with little hope of ever rising beyond the present level of ignorance and illiteracy. Some of these have been here for many years. They have been

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assisting in developing our material resources, but they are about as far from becoming Canadian citizens as they were the day they landed on the shores of our Dominion. Two points should be borne in mind. In the first place it is to their advantage to become Canadian citizens, maintaining Canadian standards of living, and able to understand the English language; and, secondly, Canada has a right to expect them to become Canadianized and—if she provides the facilities—the right to require it; but, as in the case of the United States, *these facilities have not been adequately provided*. The immigrant who lives and works in this Dominion owes something to our government; but if he owes us Canadianization, we also have a duty to perform in providing the means to attain it. In the process of making Canadian citizens out of these people the burden of responsibility lies with us.

The Canadianization of the “foreigner,” as has been stated, is a complex question, and the process must be slow and thorough, if it is to be complete; but there can be absolutely no doubt about the first steps in the solution of the problem—a knowledge of the English language and the principles of Canadian citizenship. Let a Dominion-wide campaign be waged to emphasize these two things throughout the foreign-born communities from coast to coast! The foreigners will welcome it if conducted in the proper spirit. Why not have a National Canadianization Committee? Might it not be organized as an institu-



FINE TYPES OF NEW-CANADIANS AT RHEIN, SASKATCHEWAN.

The majority are of German parentage, but all speak English.

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tion in close affiliation with the British Citizenship League recently formed in western Canada?

It will be inferred, from what has already been stated, that the teacher is one of the most important—if not the most important—element in racial assimilation. Granted this be true, he must be specially trained for his work. The writer strongly urges that a special course be instituted in the provincial normal schools of the Western Provinces looking to the preparation of teachers for the work of teaching in the non-English communities. In order to accomplish this longer sessions at the training schools will be necessary. In cities like Regina, Saskatoon, and Winnipeg, teachers-in-training should be provided with an opportunity of meeting with non-English children. Classes of "foreign" pupils should be found in the model schools. At present most of our model schools are too "model." Very often they are attended by the children of the "upper classes," who pay a fee for the "model" instruction. The normal students should not be expected to attempt to transplant such conditions to the rural schools, the "model" for which should be something vastly different from that found in the cities. Would it not be the logical method of acquainting students with the problem of teaching English to "foreign" children, if one room in the model school were set aside for beginners in the study of our language? Where this has been attempted the success has been unquestionable. The normal

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students become interested; they at once grasp the importance of the work, and they are given an opportunity for practice teaching.

In Saskatchewan, where the "foreign" problem is so much in evidence, the third class normal students obtain a ten weeks' course of training. The session for first and second class teachers covers a period of about sixteen weeks. It is advisable that these sessions be lengthened, and the writer is in thorough sympathy with the suggestions contained in an exhaustive report recently written by Dr. J. A. Snell, principal of Saskatoon Normal School, after a visit to various American institutions. Doctor Snell is one of the foremost educational leaders in the West, and no one is better qualified to speak on the subject of teacher-training. The following is from the portion of his report which deals with this phase of educational administration:

"Greater importance should be attached to the professional training of our teachers. This is especially desired for those teachers who receive our permanent certificates of the first and second class. These may be obtained by boys of nineteen and girls of eighteen years of age, with meagre academic standing as a basis! In many cases these are not much superior to the third class teacher, and yet they possess our permanent certificate, sometimes of the highest class. Our policy, perhaps forced upon us from without, seems to be to scale our training down to the lowest grade! Our gaze is downward rather than

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upward! For many years no advance has been made in teacher-training, unless it be to add new subjects of study with no additional time or facilities to cope with them! It may well be questioned whether this is progress.

“It is, therefore, urged that the length of the second and first class sessions be extended to a period of thirty-six weeks. This course may run continuously, or in two parts of say fifteen and twenty-one weeks—the first period being given to primary work, while the nature of the work for the latter period will depend upon the grade of teaching for which training is sought. Thus the work of the normal school will, to some extent, become differentiated to meet the needs of the various classes of teachers: primary, grade, rural, special, and principals.

“For the best results method and content should not be separated. This will necessitate the re-teaching, from the teacher’s viewpoint, during the normal school course, of the work which the teacher-in-training will require himself to teach. The method will emerge, in the main, in the teaching. That this idea will find opposition I am fully aware, but our experience has been that it is folly to talk of method when the student does not comprehend the subject to which the method relates; and the vast majority of those who enter our normal schools do not know the subject matter of the subjects they are required to teach as they should know it to teach efficiently.

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“The normal schools should have proper facilities for doing their work in respect to building, equipment, practice schools, and an adequate staff. These will be provided when there is an appreciation, not only of what the normal schools are now doing, but also of the vastly greater work they are capable of accomplishing when they have the opportunity to properly function.

“The following specific recommendations are made for the training of public school teachers:

“1. Third Class.

“To secure this certificate the student must complete three years of the high school course, including twelve weeks of professional training conducted by the Inspectors of Schools during the months of December, January, and February. Upon the successful completion of this work a certificate valid for one year will be issued. This certificate may be extended for one additional year, upon the recommendation of the Inspector. At the expiration of one year's teaching the teacher holding this certificate is eligible to enter the normal school to train for a second class certificate, without again returning to the high school.

“2. Second Class.

“For admission (except as above) the student must have completed three full years of the high school course. The course of thirty-six weeks required for the second class certificate may be taken continuously, upon the successful completion of which an interim certificate shall be



A MANITOBA CONSOLIDATED SCHOOL.

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issued, which shall be rendered permanent upon the favorable report of the Inspector and the satisfactory completion of a reading course; *or* the first fifteen weeks of the course may be taken, when, if the work is satisfactory, a certificate may be issued, valid for one year, at the expiration of which time the teacher will be required to return and complete the course.

“3. First Class.”

“For admission the student must have completed the full high school course of four years.

“The course of thirty-six weeks required for the first class certificate may be taken continuously, upon the successful completion of which an interim certificate shall be issued, which shall be rendered permanent upon the favorable report of the Inspector and the satisfactory completion of a reading course; *or* the course may be divided as for the second class above.”

In another section of his report Doctor Snell says:

“The frequent change of teachers should be negatived to some extent by the lengthening of the school year, so as to provide continuous employment for the teacher in the same school. Reference was made to the plan in Wisconsin whereby a grant of two dollars per month is given to the teacher who remains in the same school for the second year, with an increased grant for the third and subsequent years. How this is working out is not yet ascertained. It is

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worth remembering, so that a year or two hence its success or failure may be learned.

“Too many of our teachers are content to teach on the lowest grade of certificate. There is not much incentive for them to do otherwise. The permit, or third class, teacher with but little investment often secures as high a salary as the teacher with the higher certificate. The rewards should bear some relation to the expense and effort incurred in securing the higher certificate. There should be a number of positions, in our rural schools as elsewhere, that would be worth striving for. It would be well to consider the advisability of

“(a) So readjusting the grants as to make it worth while for the Board to secure the first or second class teacher;

“(b) Fixing minimum salaries for second class and for first class teachers;

“(c) Paying to the district a certain percentage of the salary in advance of the fixed minimum.

“Perhaps it would be wise to pay no grant to the district employing a teacher with only a provisional certificate, and but one-third, or one-half of the grant paid to the district engaging a second class teacher, if a teacher with a third class certificate be employed. These permit and third class teachers are usually ‘birds of passage,’ and as such should not be fed upon the ‘finest of the wheat.’”

Other reforms might be elaborated, but it is



ANOTHER METHOD OF TRANSPORTATION.



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not the purpose of the present work to do more than emphasize the significance of the non-English problem. Nevertheless, it must not be forgotten that any efficient educational system possesses an organic inter-relationship whereby each phase of that system—whether administration, organization, or what not—reaches its maximal efficiency only in so far as it works harmoniously and consistently in relation to the excellence of the whole. In this view of the case it is manifestly impossible to make an efficient whole merely by a patching process applied to the parts; nor, for instance, can such an important phase of our educational system as that which pertains to the non-English problem be properly estimated in an educational organism which does not reflect standards of comparatively uniform quality.

Recognizing the significant truth of this fundamental theory, the need for introducing reforms pertaining to teacher-training and so on, as emphasized by Doctor Snell, is at once apparent, if organic defects are to be removed and the way laid open for the solution of the "foreign" problem. In other words, this problem is only one important aspect of the larger whole, and its ultimate solution must necessarily depend both upon the realization of such reforms as have been recommended, as well as upon the degree of vision possessed by those men who undertake to guide and shape the educational destinies of our Canadian West.

CHAPTER XVI.

RETROSPECT AND PROSPECT.

AN effort has been made in the previous chapters briefly to present the question of Canadian immigration from foreign countries; to discuss the educational problems resulting from this large and sudden influx of thousands who speak an alien tongue, and to suggest reforms which may tend to systematize and accelerate the work of racial assimilation or fusion. It may be argued that the task of assimilating so many divers peoples is a slow one. This is quite true, and for this very reason it is surely advisable that there should be no unnecessary delay in the commencement of the task. The writer by no means urges any undue haste but, in the interests of the rising generation and those unborn, it is incumbent upon us that assimilative forces be carefully and expeditiously set to work. The children in the public schools of to-day will be the fathers and mothers of the next generation, and it is essential that the former be given an insight into our Canadian life and ideals, so that they in turn may impart these to their offspring. Some will say we must be tolerant. This also is granted, but tolerance which is purely negative, and leads to neglect of the rising generation, cannot but

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lead to unhappy results. A Canadian farmer of German parentage tells the following story: "Not long ago I was at a concert held in our little rural school. The children—all non-English—were reciting and singing, and all the parents present were proud of the progress being made in acquiring a knowledge of English. I noticed a tall young man with his head bowed and sobbing bitterly. I went over to him and asked what was the matter. In very broken English he told me that he had been denied the privilege of learning English in the public school, and envied these children, who spoke it so well." A misconception of the idea of "tolerance" had handicapped this young man, who had spent most of his boyhood days at a parochial school, where English was seldom, if ever taught.

Since the outbreak of this terrible conflict of nations we have heard a great many eloquent addresses and read innumerable newspaper articles dealing with the non-English. Invariably the darker side of the question has been emphasized. Perhaps it is human nature to ignore the virtues of these people and stress their weaknesses. The writer has endeavored to be constructive, rather than destructive. The Scandinavian immigrants have been eulogized for the ready manner in which they have adopted our institutions; the progress made by the New-Canadians of Slavic parentage has been presented, while certain impeding influences have been fearlessly assailed; the Mennonite problem

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has been similarly treated, and brief mention has been made of other numerically important "foreign" nationalities and the part they are playing in the development of our Dominion.

Undoubtedly a new era of democracy will follow the great conflict which has disturbed the world during the past three years. Democracy has been defined as "the blessed privilege of making our own mistakes," but it is a still greater privilege to be enabled to appreciate and correct those mistakes. Probably one of the greatest mistakes that has been made in the past has been the lack of that thoughtful consideration which the importance of the non-English problem so justly merited. It is not too late, however, to introduce a remedy of such a nature as has been suggested in the previous chapter. Unless we gird ourselves to this task with energy and determination, imbued with a spirit of tolerance, the future of our Canadian citizenship will fail to reach that high level of intelligence which has ever characterized Anglo-Saxon civilization throughout the world.

The paramount importance of this problem cannot be over-emphasized, and though he may be accused of undue repetition, the writer does not hesitate again to point out the vital nature of this stupendous duty, which promises to tax the best talents of skilful statesmanship. We are in danger, perhaps, of being unduly influenced by sentiments of national egotism and a spirit of disdain for all that bears upon it the



GARDENING AT TETLON, MANITOBA.

RETROSPECT AND PROSPECT

stamp "foreign." This is the mistake Germany has made. Imbued with a spirit of intense racial self-consciousness, she lost sight of those broader considerations pertaining to the welfare of humanity. Only by elevating the status of the newcomers to our shores, and by educating them to an appreciation of our ideals and institutions, will Canada realize to the full her potential greatness.

Canada to-day stands at the parting of the ways. Political and racial animosities have left a deep and unfortunate impress on our national life. The past has its inglorious as well as its glorious traditions. Her participation in this great world struggle has elevated her to the status of nationhood and given her a worldwide renown and influence. She is as yet, however, merely on the threshold of her momentous development.

In many respects the history of the American Republic will probably also prove in large measure to be ours. As a prominent statesman has remarked, "the nineteenth century belonged to the United States, but the twentieth century will be Canada's." With this greater material development and expansion of national consciousness will arise tremendous responsibilities which will tax the wisdom of Canadian leadership in every department of our national life; but fundamental to all considerations must ever be the vital problem of educating the masses. Leaders, it is true, must have a lofty vision; but the rank and file of

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Canadians must also be intellectually and morally enlightened before the vision of leadership can result in efficacious reforms. As already stated, the chief factor in the evolution of an enlightened public opinion and quickened public conscience must ever remain the common schools. Universities and technical schools will continue to train leaders, whose services are indispensable; but the importance of the common school as the assimilating organon of the masses must receive paramount attention and emphasis if the great work of national expansion and regeneration is to be successfully accomplished. Each member of the commonwealth must be adequately fitted "to do his bit" ere the complex structure of an intelligent citizenship embracing all creeds and races can be established on a true and abiding foundation.

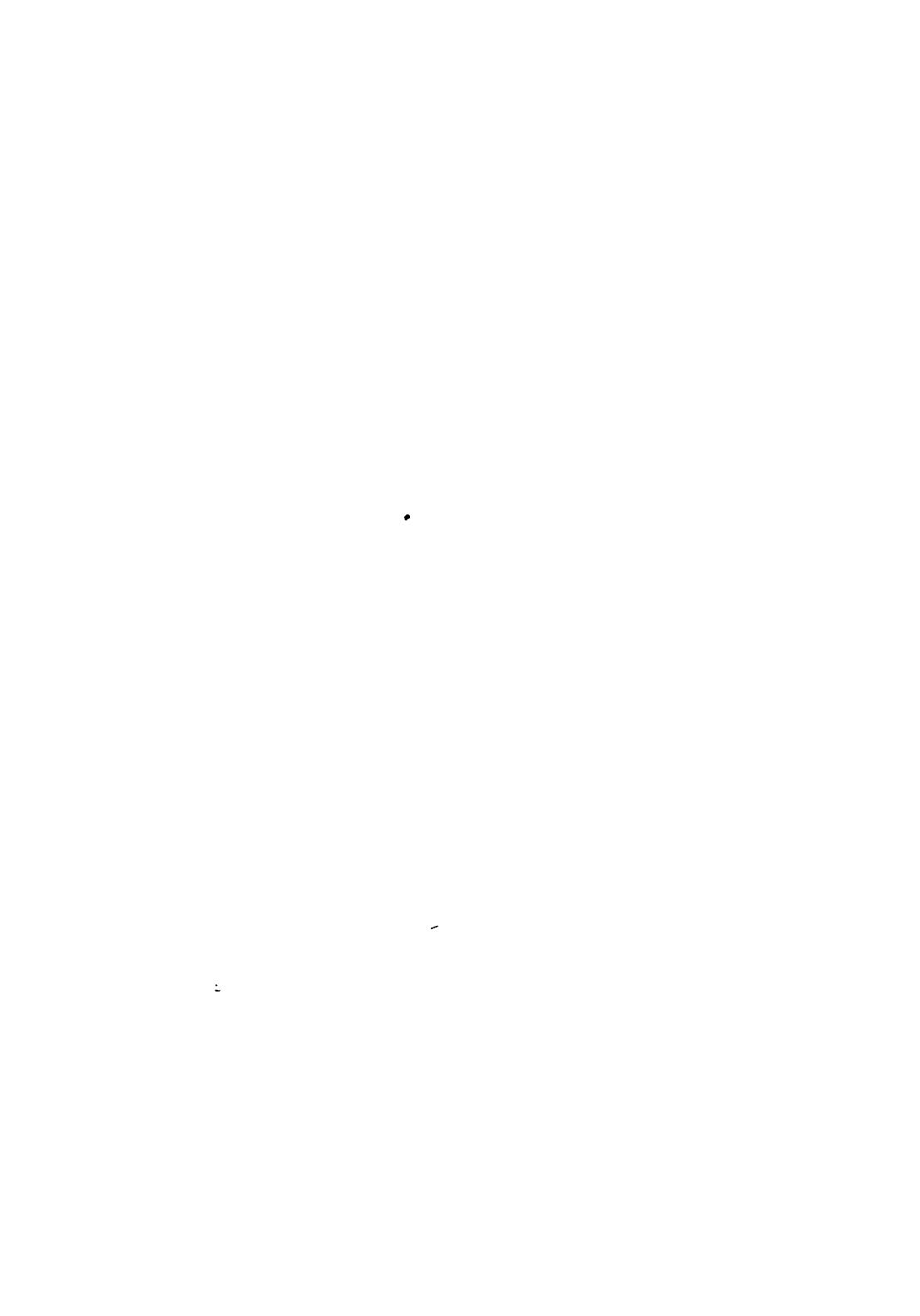
Peace, as well as war, imposes its responsibilities, and those responsibilities in their relation to the present and future generations promise to be of no mean significance in our great Dominion. Canada's political standards and conceptions of public duty must be purified and elevated; but manifestly this end, like other reforms, can never be attained until the public conscience is quickened and higher moral standards in our national life are demanded. The parent, teacher, statesman, and leaders of thought in every avenue of life must appreciate the tremendous import of this national task, and co-operate in whole-hearted manner for its

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ultimate fulfilment. What is your part, gentle reader, in this grand and glorious opportunity for service? Have you, as a citizen of this great country, seriously considered the problem, and if so, are you preparing yourself to play an effective part in its solution? Not until all thoughtful Canadians have realized its vital import and become actuated by a spirit of mutual trustfulness can there be any hope of our great Dominion rising "to the level of its destinies."

Father of Nations! Help of the feeble hand,
Strength of the strong! to whom the nations kneel!
Stay and destroyer, at whose just command
Earth's kingdoms tremble and her empires reel!
Who dost the low uplift, the small make great,
And dost abase the ignorantly proud;
Of our scant people mould a mighty state
To the strong stern, to Thee in meekness bowed!
Father of unity, make this people one!
Weld, interfuse them in the patriots' flame,
Whose forging on Thine anvil was begun
In blood late shed to purge the common shame
That so our hearts, the fever of faction done,
Banish old feud in our young nation's name.

—*Chas. G. D. Roberts.*



APPENDICES

APPENDIX "A."

THE SLAVIC RACES.

THE following classification according to race, nationality, and religion, is adopted from Professor Steiner's interesting book, "The Immigrant Tide, Its Ebb and Flow," which was published in 1909:

I. WESTERN SLAVS.

<i>Name.</i>	<i>Nationality or Political Division.</i>	<i>Religion.</i>
Bohemian or Czech.	The Kingdom of Bohemia, a province of Austria.	Roman Catholic. Protestant.
Moravians.	Moravia, a province of Austria.	Roman Catholic. Protestant.
<u>Poles.</u>	Poland, divided by the European powers into: The Russian province of Poland; The German province of Posen; The Austrian province of Galicia.	Roman Catholic.
Slovaks.	A number of districts in Hungary, chiefly in and near the Carpathians.	Roman Catholic. Protestant.
Wends.	Settlements in Germany, Prussia, and Saxony.	Roman Catholic. Protestant.

APPENDICES

II. EASTERN SLAVS.



Russians.	Russia.	Greek Orthodox.
Little Russians.	Southern Russia.	Greek Orthodox
Ruthenians.	Galicia.	and
Rusnaks.	Hungary.	Greek Catholic.

III. SOUTHERN SLAVS.

Name.	Nationality or Political Division.	Religion.
Serbians.	The Kingdom of Serbia; some districts in Southern Hungary.	Greek Orthodox. Greek Orthodox.
Croatians.	Croatia, a province of Hungary.	Roman Catholic and Greek Orthodox.
Montenegrins.	Montenegro, an independent principality.	Greek Orthodox.
Bosnians and Herzegovinians.	Bosnia and Herzegovina, provinces of Austria.	Greek Orthodox. Roman Catholic. Mohammedan.
Dalmatians.	Dalmatia, a province of Austria.	Greek Orthodox. Roman Catholic.
Slovenes or Griners.	Carinthia; Carniola; provinces of Austria.	Roman Catholic. Protestant.
Bulgarians.	Czardom of Bulgaria; districts in Southern Hungary.	Greek Orthodox.

Note.—Obviously some of the above-mentioned political divisions are likely to be affected by the present European conflict.

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APPENDIX "B."

THE MENNONITE AGREEMENT.

THE following is a copy in full of the Order-in-Council referred to in Chapter V:

Department of Agriculture,
Immigration Branch,
Ottawa, 23rd July, 1873.

Gentlemen,—

I have the honour, under instruction of the Hon. the Minister of Agriculture, to state to you, in reply to your letter of this day's date, the following facts relating to advantages offered to settlers, and to the immunities afforded to Mennonites, which are established by the Statute Law of Canada, and by order of His Excellency, Governor-General in Council, for the information of German Mennonites, having intention to emigrate to Canada via Hamburg:

1. An entire exemption from any Military Service is, by law and Order-in-Council, granted to the denomination of Christians called "Mennonites."

2. An Order-in-Council was passed on the 3rd of March last, to reserve eight Townships in the Province of Manitoba, for free grants on the condition of settlement as provided in the Dominion Lands Act, that is to say: "Any person who is the head of a family, or has attained the age of twenty-one years, shall be entitled to be entered for one quarter-section or a less quantity of unappropriated Dominion Lands for the purpose of securing a homestead right in respect thereof."

3. The said reserve of eight Townships is for the exclusive use of the Mennonites, and the said free

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grants of one quarter-section to consist of 160 acres each, as defined by the Act.

4. Should the Mennonite Settlement extend beyond the eight Townships set aside by the Order-in-Council of March 3rd last, other Townships will be, in the same way, reserved to meet the full requirements of Mennonite immigration.

5. If, next Spring, the Mennonite settlers, on receiving the eight Townships set aside for use, should prefer to exchange them for any other eight, unoccupied Townships, such exchange will be allowed.

6. In addition to the free grant of a quarter-section of 160 acres to every person over twenty-one years of age, on the condition of settlement, the right to purchase the remaining three-quarters of the section at \$1.00 per acre, which is the largest quantity of land the Government will grant a Patent for one person.

7. The settler will receive a Patent for free grant after three years' residence in accordance with the terms of the Dominion Lands Act.

8. In the event of the death of the settler, the lawful heirs can claim the Patent for the free grant, upon proof that settlement duties for three years have been performed.

9. From the moment of occupation, the settler acquires a homestead right in the land.

10. The fullest privilege of exercising their religious principles is by law afforded to the Mennonites, without any kind of molestation or restriction whatever, and the same privilege extends to the education of their children in schools.

11. The privilege of affirming, instead of making affidavits, is afforded by law.

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12. The Government of Canada undertakes to furnish passenger warrants from Hamburg to Fort Garry, for Mennonite families of good character, for the sum of \$30.00 per adult person; under eight years, half price, or \$15.00, and for infants under one year, \$3.00.

13. The Minister specially authorized me to state that this arrangement as to price shall not be changed for the seasons of 1874 and 1876.

14. I am further to state that if it is changed, thereafter, the price shall not, up to the year 1882, exceed \$40.00 per adult, and children in proportion, subject to the approval of Parliament.

15. The immigrants will be provided with provisions on the portion of the journey between Liverpool and Collingwood, but during other portions of the journey they are to find their own provisions.

I have the honour to be,

Gentlemen,
Your obedient servant,

P. M. LOWE,
Secretary of Department of Agriculture.

MESSRS. DAVID KLASSEN,

JACOB PETERS,

HEINRICH WIEBE,

CORNELIUS TOEWS,

Delegates from Southern Russia.

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APPENDIX "C."

IMMIGRATION.

NUMBER OF ARRIVALS AT INLAND AND OCEAN PORTS IN CANADA IN FISCAL YEARS 1908-1915.*

Nationalities.	1908.	1909.	1910.	1911.	1912.	1913.	1914.	1915.
English.....	90,380	37,019	40,416	84,707	95,107	108,082	102,122	30,807
Irish.....	6,547	3,609	3,940	6,877	8,327	9,706	9,585	598
Scotch.....	22,223	11,810	14,706	29,924	32,988	30,735	29,128	8,346
Welsh.....	1,032	463	728	1,505	1,639	2,019	1,787	3,525
Total for United Kingdom...	120,182	52,901	59,790	123,013	138,121	150,542	142,622	43,276
Armenian.....	563	79	75	20	60	100	139	36
Australian.....	180	171	203	266	184	106	106	51
Austrian.....	1,899	1,830	4,195	7,891	4,871	1,050	3,147	502
Belgian.....	1,214	828	910	1,563	1,601	1,826	2,651	1,149
Bukowinian.....	2,145	1,546	725	700	328	687	1,549	72
Bulgarian.....	2,529	56	557	1,068	3,205	4,616	1,727	4,048
Chinese.....	1,884	1,887	2,156	5,278	6,247	7,445	5,612	1,268
Danish.....	290	160	300	535	628	798	871	326
Dutch.....	1,212	495	741	931	1,077	1,524	1,506	605
Finnish.....	1,212	669	1,457	2,132	1,646	2,391	3,183	459
French.....	2,671	1,830	1,727	2,041	2,094	2,755	2,683	1,206
Galician.....	14,268	6,644	3,368	3,553	1,594	4,497	1,698	36
German (n.e.s.)...	2,363	1,527	1,516	2,530	4,777	645	4,938	5,625
Greek.....	1,053	192	452	66	248	269	1,390	2,470
Hebrew, Austrian.....	195	24	66	10	19	10	1,147	1,102
" German.....							160	160
							20	16

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Hebrew	Polish	2	28	52	26	22	6
"	Russian	1,444	2,745	4,188	4,460	6,304	9,622
"	(n.e.s.)	1,679	151	343	606	649	2,674
Hindu		2,623	6	10	5	5	260
Hungarian		1,307	595	621	756	482	88
Icelandic		97	35	95	250	205	578
Italian		11,212	4,228	7,118	8,369	7,590	833
Japanese		7,601	495	271	437	765	218
Newfoundland		3,374	2,108	3,372	2,229	2,598	1,036
New Zealand		70	65	82	116	61	39
Norwegian		1,554	752	1,370	2,169	1,692	292
Polish, Austrian		586	42	483	1,065	2,773	145
"	German	16	3	12	43	21	146
"	Russian	255	738	800	1,624	4,488	544
"	(n.e.s.)	255	76	174	269	642	930
Rumanian		949	278	293	511	793	1,116
25 Russian (n.e.s.)		6,281	3,547	4,564	6,621	9,805	1,504
Ruthenian		912	149	568	2,869	13,346	361
Serbian		48	31	76	50	209	24,485
Swedish		2,132	1,135	2,017	3,213	2,394	5,201
Swiss		195	129	211	270	230	1,830
Syrian		732	189	195	124	144	232
Turkish		489	236	517	469	632	770
United States (via ocean ports)		133	94	186	203	143	121
United States		58,312	59,832	103,798	121,451	133,710	139,009
West Indian		134	113	146	398	314	398
Other nationalities		1,344	334	523	963	1,655	474
Total		142,287	94,007	149,004	188,071	216,116	251,890
Grand Total		262,469	146,908	208,794	311,084	354,237	402,432
							101,513
							384,878
							144,789

NOTE.—"n.e.s." signifies "not elsewhere specified."

* Canada Year Book, 1915.

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APPENDIX "D."

LESSONS ON TEACHING ENGLISH TO THE NON-ENGLISH CHILDREN.

Lesson 1.—The Noun.

The words to be taught are *box* and *book*. The teacher's table is cleared off and the class of beginners is standing before it. The teacher places an empty box on the table and, pointing at it, says, slowly and distinctly, "That is a box." She repeats the sentence a number of times. Then she has the pupils repeat it together several times. Individual pupils then repeat it when the teacher presents the question, "What is that?" as she points to the object. The box is now removed from the table, the book placed thereon, and the same procedure followed, except that it will not be necessary for the teacher to repeat the sentence so often. Each pupil is now able to point to the objects and say distinctly, "That is a box," and "That is a book." The teacher should make sure that each child in the class can use the sentence. Stress should be laid upon the proper pronunciation of the word "that." Names of other common objects may then be taught in the same way.

Lesson 2.—The Adjective.

The teaching of the colors *red*, *white*, and *blue* may be considered. Three squares of paper of equal size are cut out by the teacher, one *red*, one *white*, and the other *blue*. She holds up the *red* paper and, pointing to it, says, "That is *red* paper." Similarly she points in turn to each of the others and says,

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“That is *white* paper,” and “That is *blue* paper.” The words to be taught are strongly emphasized. She familiarizes the pupils with the question, “What *color* is the paper?” and each pupil is asked the question and given an opportunity to answer in the type sentence containing the new word. The pupils may then be asked in turn to give the teacher the *red* paper, the *white* paper, etc. Pieces of paper of other colors may then be produced, and the pupils asked to select the *red*, the *white*, and the *blue* pieces. In order to show them that these words apply to other objects than paper, colored blocks, pencils, or pegs may then be introduced and the pupils asked to select the *red* blocks, the *blue* pencils, etc. Names of other colors may be taught in the same way.

Lesson 3.—The Preposition.

Several should be taught at the same time, e.g., *on*, *under*, and *in*. The teacher's table is cleared off and on it she places a book. She introduces the question, “Where is the book?” and gives the answer, “The book is *on* the table.” Then she places the book beneath the table, and says, “The book is *under* the table.” She then opens the drawer, places the book in it, and remarks, “The book is *in* the drawer.” These operations are repeated a sufficient number of times, and then the pupils are asked to answer in the above words the question, “Where is the book?” Other objects may then be introduced. The pupils should also be encouraged to ask each other the type questions taught by the teacher.

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APPENDIX "E."

RHYMES AND MEMORY GEMS.

THE following short rhymes and poetical selections are recommended as suggestive of what might be memorized by non-English children in the early stages of their instruction in the new language:

1. Do your best, your very best,
And do it every day.
2. Beautiful faces are those that wear
The light of a pleasant spirit there,
It matters little if dark or fair.
3. Two ears and only one mouth have you;
The reason I think is clear;
It teaches, my child, that it will not do /
To talk about all you hear.
4. There are many flags of many lands,
There are flags of every hue,
But the dear, dear flag that we love best
Is the red and white and blue.
5. Whatever you do,
Do with your might;
Things done by halves
Are never done right.
6. Ding, dong, bell!
The cat is in the well.
Who put her in?
Long Tom Thin.
Who took her out?
Short John Stout.
7. Hearts, like doors, will ope with ease
To very, very little keys;
And don't forget that two are these:
"I thank you, sir," and "If you please."

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8. Rain, rain, go away,
Come again some other day,
Little Tommy wants to play
In the meadow on the hay.
9. Thirty days hath September,
April, June, and November,
February has twenty-eight alone,
And all the rest have thirty-one.
But leap year coming once in four,
February then has one day more.
10. There once was a mouse
Who lived in a shoe,
And a snug little house
He made of it, too;
He had a front door
To take in the cheese,
And a hole in the toe
To step out, if you please.
11. Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Many others of more delicate literary flavor, such as are found in Robert Louis Stevenson's *Child's Garden of Verses*, will readily suggest themselves to the wide-awake teacher.

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APPENDIX "F."

READING LESSONS FOR NIGHT SCHOOLS.

The following lessons are suggestive only, and are based on the assumption that in teaching English to adult "foreigners" as much information as will be useful and profitable should be imparted:

Series I.—Civics and Government.

I am a citizen of Canada and Canada is a country in the British Empire. The British Empire is the largest Empire in the world. The sun never sets on the British Empire. Great Britain and Ireland are the motherland of this Empire. Great Britain means England and Scotland. Other parts of the British Empire are Australia, New Zealand, South Africa, India, Egypt, and other countries. Many peoples are found in the British Empire. Those who live in the motherland are English, Scotch, Irish, and Welsh. Where do Canadians live? Where do the Hindus live? (Similar questions may be asked about other countries in the Empire.) Our king is George V and our queen is Queen Mary. Sir Robert Borden is Premier of Canada. He is the leader of the government.

The British Empire, France, Italy, Belgium, Serbia, Roumania, Russia, and the United States are fighting for the freedom of the world against Germany, Austria-Hungary, Bulgaria, and Turkey. It is a great privilege to be a citizen of the British Empire, but citizens have duties to perform and must have some education. Ignorance is a great danger to any country. We should have good

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schools. All boys and girls should be sent to school to get an education. We all should be able to speak, read, and write English. All good parents will send their children to school.

Note 1.—A judicious use of a globe should accompany this lesson throughout.

Note 2.—After a number of general lessons along the above lines more detailed work, relating to municipal, provincial, dominion and imperial government may be introduced. If the teacher can tell simple, illuminating stories, illustrating matters introduced in the lessons, better results will follow.

Series II.—Agriculture and the Home.

Lessons on the following topics may be developed, as in Series I:

- (a) The farm home and its surroundings.
- (b) Farm animals, poultry, etc., and their uses.
- (c) Cultivation of the soil.
- (d) Farm implements.
- (e) Marketing farm produce.
- (f) Rotation of crops.
- (g) The farmer's need of education.
- (h) How to make the home attractive.
- (i) Home sanitation.
- (j) Domestic science.
- (k) Joys of farm life; and similar topics.

Series III.—Urban Life.

Topics corresponding to those treated in Series II might here be introduced and comparisons made.

Series IV.—Resources of Canada.

Topics such as the following are suggested:

- (a) Extent of territory.

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- (b) Physical divisions—land, water, prairie, forest, etc.
- (c) Occupations and industries in the various provinces.
- (d) Products, trade, commerce, etc.
- (e) Canada's future development.

Series V.—General Study of Canada and Special Study of the Pupils' own Province.

Topics for lessons will readily suggest themselves.

Series VI.—The World as a Whole.

Such topics as the relation of the British Empire and its divisions to other countries might be studied; also the geographical and racial characteristics of France, Germany, Russia, Italy, the United States, etc.; great characters in world history from ancient to modern times.

Note.—Applications to every-day duties and responsibilities should be brought home as vividly as possible, and the subject matter should be presented in the most concrete manner through the use of pictures, charts, diagrams, illustrations, readings, poetical selections, etc. The personality of the teacher and interest shown in the work are manifestly vital factors in promoting successful teaching. The teacher, after all, is more than the method, and mechanical, spiritless presentation will work its own ruin. Frequent reviews are necessary, and members of the class should be encouraged to express themselves as naturally, clearly, and frequently as possible, while the teacher supplies most of the information until the class is able to read for themselves. “The releasing of energy” on the part of the student should be strongly encouraged.

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APPENDIX "G."

*DISTRIBUTION OF NIGHT SCHOOL STUDENTS
ACCORDING TO NATIONALITY IN ALBERTA
URBAN CENTRES, 1915.*

CANADIAN	713
ENGLISH	649
SCOTCH	227
GERMAN	223
RUSSIAN	181
BRITISH	172
AMERICAN	165
AUSTRIAN	120
ITALIAN	117
UKRAINIAN	104
DUTCH	68
IRISH	62
HEBREWS	55
CHINESE	49
FRENCH	45
BELGIAN	32
SWEDISH	29
FINLANDERS	28
POLISH	24
WELSH	22
DANISH	22
GREEK	19
NORWEGIAN	18
HUNGARIAN	13
SWISS	13
BOHEMIAN	12
MALTESE	9
SERBIAN	9
BULGAR	7
NEWFOUNDLAND	7
ROUMANIAN	5
AUSTRALIANS	2
ICELANDERS	2
JAPANESE	2

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Note.—The annual reports of the education departments of British Columbia, Alberta, Saskatchewan, and Manitoba for the past few years will be found to contain many references to the non-English problem.

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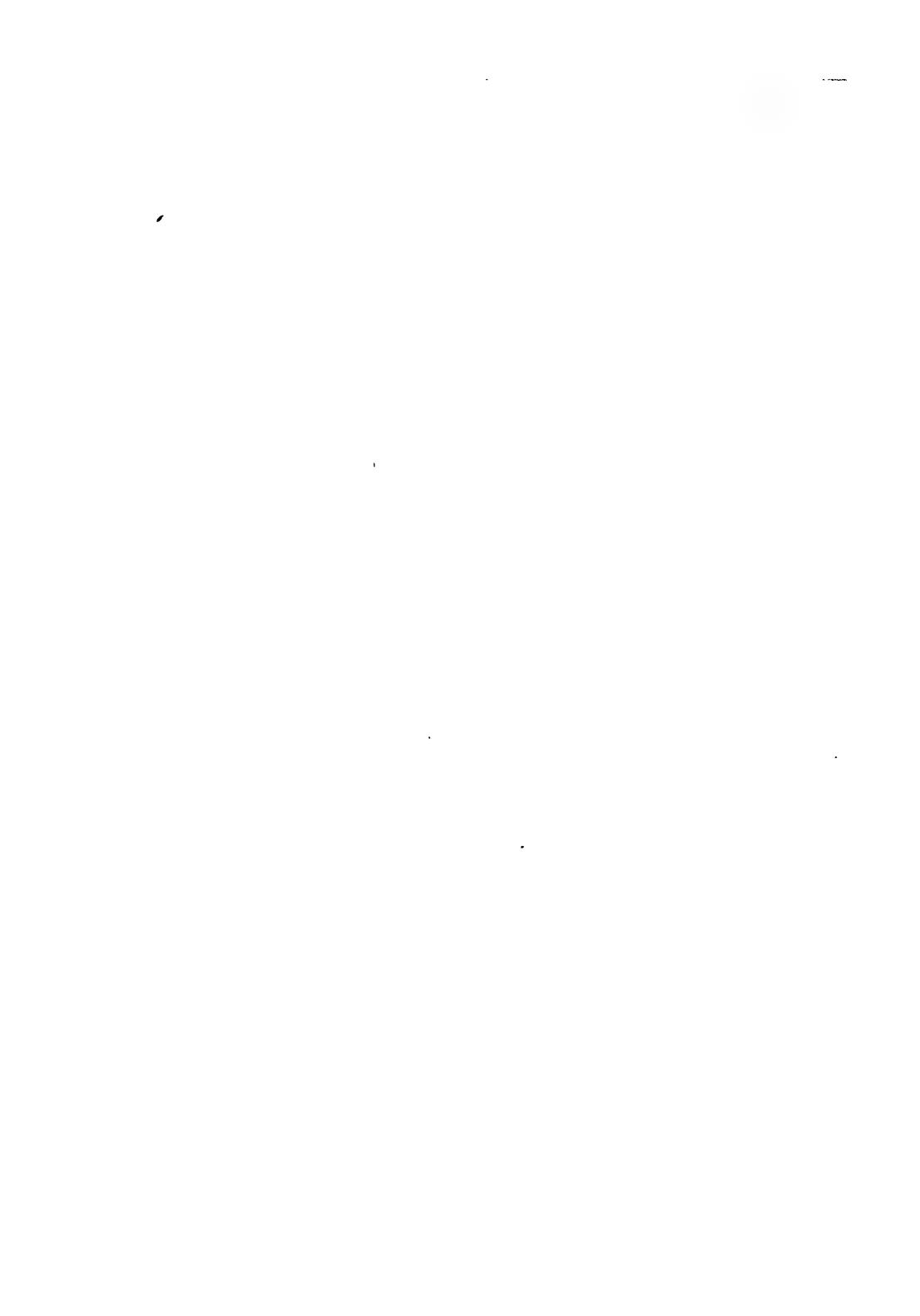


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